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"Ut Ecclesia edificationem accipiat."
1 Cor. xiv. 5.

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THE CATHOLIC UNIVERSITY OF AMERICA.
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Gentlemen: By all means enroll me as subscriber to the REVIEW from its first number. So excellent a periodical deserves the hearty encouragement of all ecclesiastics.

Yours in Christ, JOHN J. KEANE.

AMERICAN

ECCLESIASTICAL REVIEW.

VOL. IV.—APRIL, 1891.—NO. 4.

CLOISTRAL SCHOOLS.

Principles and Practice of Teaching, by James Johonnot. New York, D. Appleton & Co. 1881.

I.

WE name this book only to call attention to the character of its statements. They are many of them wild and misleading. We are told, for instance, that the cause of deficiency in the civilization of the Chinese is to be found in the fact that their whole education was a system of memorizing. This is news indeed. But it is an assertion that is likely to go unchallenged. Few of Mr. Johonnot's readers interest themselves in the complex machinery of Chinese education. Then the author starts off with what he calls the monkish method of memorizing. What that method was, he does not tell us; instead, he lays before us what he considers a toothsome piece of information. Here is the sweet tid-bit on which our public-school teachers have been chewing for the past ten years: "The effort of the monkish teachers was as much directed to the exclusion of such knowledge as did not directly suggest their views and authority, as it was to promulgate that of the opposite kind. The school did little

or nothing to banish ignorance from the people. Science was interdicted by the Church as opposed to religion. 'For centuries,' says Hallam, 'to sum up the account of ignorance in a word, it was rare for a layman of whatever rank to know how to sign his name.'"[1] It is indeed difficult to hold one's soul in peace under the provocation of such reckless writing. Does Mr. Johonnot know that Hallam's assertion has been thoroughly refuted by Maitland in his *Dark Ages?* But it is clear that the light which Maitland has thrown upon this period has shone in vain for Mr. Johonnot.

Now, we have not far to go to find an opposite teaching. Since Hallam wrote, and Maitland wrote, men are in a position to know better. They can make at the present day no more sweeping assertions concerning the Middle Ages than they can concerning the nineteenth century. We pick up the latest magazine that comes upon our desk, and we read: "If the fourteenth century village was less ill off than we are apt to imagine it in regard to the medicines of the body, it appears that the training of the mind was less absolutely non-existent in the rural class than it has been our habit to assert. Many of the laborers on the farms of Bonis could sign their names, though probably their science in writing ended there. But every tenant farmer in an age when the accounts of tenant and landlord were peculiarly complicated, was obliged to know a certain amount of book-keeping; doubtless the steward was often more learned than his lord. Hedge-schools were common; in every considerable village, if not in every hamlet, there was a schoolmaster, appointed generally by the patron of the village-living."[2] This is history; this is truth. It is the outcome of painstaking research. But we dare say, the myth of Hallam's rare layman who could sign his name will continue to pass down upon the tide of prejudice until Macaulay's

[1] Principles and Practice of Teaching, p. 170.

[2] *The Fortnightly Review*, December, 1890. Art. "Rural Life in France in the 14th century," by A. Mary F. Robinson (Madame James F. Darmstetter).

forthcoming New Zealander shall label it in some future museum with his sketch of the ruins of St. Paul's. But in the meantime we ask ourselves in all earnestness: How comes it that we find disseminated among our public-school teachers, as knowledge, as clear-cut information, statements so reeking with ignorance and prejudice and bigotry? Why is it that the intelligence of this respectable body must be insulted by such gross, unhistorical assertions? Surely, of all men, should educators be familiar with the latest and most accurate word in history, in literature, or in science.

Note how Mr. Johonnot groups all mediæval education under the one heading "monkish," and then brushes it away with a single sweep of his pen. Has it occurred to him—does he know—the number and variety of schools that existed in the early and middle ages? There were rural schools; there were episcopal schools; there were cathedral schools; there were grammar schools; there were cloistral schools; there were the early seminaries, the colleges, the palace school, and the University. Thus do we find the monastic school only one out of many. However, since the author unwittingly called attention to the education given by the monks, it may be of interest to examine the methods followed and the education imparted in the cloistral schools.

II.

Cloistral schools begin with the establishment of monastic institutions. We find them flourishing under Pachomius at Tabenna in the first half of the fourth century. The doors of his monastery were open to children as well as to men. Lessons were given three times a day to those whose education was deficient. All were required to be familar with the Psalter and the New Testament. Each house contained its own library. Three times a week did a brother, set apart for the purpose, explain at length the truths and mysteries of Faith. Catechumens were also instructed at stated times. The rules enter into such details as give us insight

into the educational methods of the East. Should the aspirant to religious life not know how to read he shall be sent to a brother appointed to teach, and standing before him, he shall learn with all thankfulness. Afterwards he shall learn to write letters, syllables, words and names, and he shall be compelled to read whether he will or no. None shall be permitted to remain in the monastery who has not learned to read and who does not know some of the Scriptures—at the very least the Book of Psalms and the New Testament.[1] As on the banks of the Nile, so was it in the monastery at Bethlehem.[2] And in the latter half of the fourth century, St. Basil organized similar schools in Cæsarea. So great was the reputation of this saint as an educator that the magistrates of the town urged him to direct their public school; and when he declined, the people assembled in a body and besought him to comply with their request. But Basil had another field of labor, into which he threw all his energies.[3] In the fifth century, Lerins under St. Honoratus became a nursery of learning and piety. There St. Eucherius had his two sons educated, the oldest being scarcely ten years when, in 410, he entered.[4] There St. Loup kindled the torch that he afterwards brought to Troyes. In the monastery of Our Lady, outside the walls of this city, he established a school that became famous. In like manner does the chivalric and large-hearted St. Martin of Tours establish schools near Poitiers, and at Marmoutier, near Tours. Then, at the beginning of the sixth century, we come upon a celebrated school of nuns at Arles, under the guidance of St. Césaire. Their rules require that they be instructed, and that they devote not less than two hours daily to reading.[5] There are no less than two hundred of them, and they become renowned for the beautiful work-

[1] *Regula S. Pachomii*, Cap. 139, 140

[2] Mabillon, *Etudes Monastiques*, Paris, 1691, p. 11.

[3] Fleury, *Hist. Eccles.*, t. iii., liv. xiv., p. 545.

[4] *Lerins au V^e Siècle*, par Abbé Goux.

[5] Regula S. Cæsarii, xvii. Ed. Migne, t. 67. col. 1109.

manship they produce in copying manuscripts both sacred and profane.[1] From the sixth to the eighth century these cloistral schools flourished. But the one who organized them, as he did all monastic life, in the West, was St. Benedict.

We will not enter upon an account of his life. It is too well known. Suffice it to say here that to St. Benedict the civilized world owes a debt of gratitude of which it can never be quit. He established a rule that was for his day and generation a marvel of wisdom. In this rule, manual labor seems to predominate; but a glance at the temper and spirit of the times will show how thoughtful this great man was in giving out-door occupation to strong natures but ill-suited to pore over books. As time wore on, and men grew more civilized, and the desire of mental culture became more general, the monks were found equal to the emergency; and so their influence spread from clime to clime, till all lovers of learning hold them as blessed in memory as they are blessed in name.

True it is that the rules of St. Benedict say comparatively little about study, but it were false reasoning to conclude therefrom that all study was proscribed. Within the limitations of the strictest rules there is always freedom of action on many unnamed things according to times and places. And when Benedict recommends his brothers to write in a style brief, simple, and modest,[2] he presupposes that those brothers pursued preliminary studies. And so they did in fact. During his own life-time Benedict took the young sons of the Roman nobility and educated them. These children were trained with the youths whose parents had consecrated them to the service of God up to their fifteenth year. Then they made choice either to remain and enter the novitiate or to withdraw into the world. Already, in the fifth century, we see the effects of this religious grounding upon men

[1] Vita S. Cæsarii, Cap. v. 44.

[2] Rule, chap. 54.

living in the world. Thus Sidonius, singing the praises of Vectius, a distinguished military officer, says: "He reads frequently in the Holy Scriptures, especially at his meals, thus partaking at the same time of food of the soul and food of the body. He often recites the Psalms, still oftener sings them."[1] Later, Eginhardt, the biographer of Charlemagne, tells us that that great monarch had some one to read to him during his meals; among the subjects mentioned are ancient history and the works of St. Augustine, especially that saint's master-piece, *The City of God.*

Herein is a new ideal of greatness already established. St. Chrysostom, noting the great benefit of this religious education, thus exhorts parents: "Do not withdraw your children from the desert before the time. Let the principles of holy discipline be impressed upon their minds, and virtue take root in their hearts. Should it take ten or even twenty years to complete their education in the monasteries, be not troubled on that account. The longer they are exercised in this gymnasium, the more strength they shall acquire. Better still, let there be no fixed time, and let their culture have no other term than the ripening of the fruits thereof."[2] This is a remarkable passage, showing the prevailing custom of the East and also the extensive course of education that must have been given in those monasteries. Indeed, Pope Syricius is so impressed with the order and discipline of the cloistral schools, that he strongly recommends priests to be ordained from candidates chosen almost exclusively from the monasteries.[3]

III.

To understand the rule of Benedict and the writings of the early Fathers as regards literary culture, we must remember that the training of the intellect, as well as the training of the hand in manual labor, were not for their own sake.

[1] See Fauriel, *Histoire de Gaule Méridionelle*, i., p. 404.

[2] *Adv. Persecut. Monach.*, lib. iii. cap. 16.

[3] Syr. Pap. Ep. i. ad Himerium Tarracon., Hardouin, p. 857.

They were simply means to an end. It was the disciplining and the developing of the whole man towards something higher. It was the growth of soul towards perfection. All else is subordinate to this aim. He who enters upon this course must be a willing candidate. "According as one advances in the way of piety and faith, the heart expanding and becoming more generous, one runs in the way of the commandments of the Lord by a sentiment of love and an ineffable meekness."[1] Therefore, manual labor is not ordained for its own sake; it is simply laid down as an antidote to laziness, and seemingly as a means by which the intellect becomes freshened for study. Thus we are told that, laziness being the enemy of souls, the brothers shall give certain times to manual labor, and certain other times to the reading of holy things. They shall labor from the first hour of the day till the fourth, and from the fourth till nearly the sixth they shall devote to the reading of holy things. Ignorance is not only a shame, it is very injurious for religious men. We should not be degenerate children of those Fathers of the Church so illustrious in every species of doctrine. But discipline and a method simple and easy for all are indispensable in order to acquire science. If anybody is desirous to read in particular, he may do so, provided he incommodes nobody. In winter, having risen from the table, the brothers shall devote the remaining time to reading or learning the Psalms. At the beginning of Lent a book shall be given to each brother, that he may read it from beginning to end. The whole of Sundays shall be passed in reading, except by those having offices and particular occupations. A brother shall be appointed to see that the time assigned for reading and study is so employed, and not otherwise.[2] Even casual visitors to the monastery must not leave without having the bread of life broken to them. And so, one of the points observed in receiving visitors is that a brother shall

[1] Preface of St. Benedict to *Rules*.

[2] *Rules*, chap. 48.

sit before them and shall first read some passage from Holy Writ, and he shall afterward receive them with all possible graciousness.[1] A beautiful custom this, sowing the seeds of many a rich harvest.

Such was the intellectual side of the rule of St. Benedict. Dom Morel, commenting upon it, says: "The reading that St. Benedict gives us as a fruitful remedy against laziness, comprises also study; and of both reading and study, as of manual labor, we should say that they must needs be of such a nature as to belong to our state, otherwise they would not guard us against idleness or loss of time."[2] It was in this spirit that Benedict insisted that the brothers should not lose time upon mere works of the imagination. He considered sufficient time spent on them during the period of preparatory study. Hence the solid character of the work done by those men from Cassiodorus down to Dom Guéranger and Cardinal Pitra. Peter the Venerable has clearly and beautifully expressed the Benedictine spirit of study and writing in the following words: "We cannot always plant or water; we must sometimes abandon the plow for the pen, and instead of working fields, we must turn up the pages of holy letters. Scatter upon paper the seeds of the word of God, which in harvest time, that is, when your books are finished, shall nourish your famished readers by the abundance of its fruits, and with celestial bread shall banish the immortal hunger of their souls. Thus will you become a silent preacher of the holy word; while your lips shall be mute, from your hand shall resound a powerful voice among many people, and after your death the merit of your works shall be all the greater before God in proportion as their life shall be the more durable."[3]

With the advance of civilization the Benedictine studies broadened, and Benedictine labors in the literary field grew

[1] Ibid., chap. 53.

[2] *Méditations sur le Règle de S. Benoit.* Paris, 1752, p. 512.

[3] *Acta Ordin S. Bened.*, Sæc. v., pref. observ. x. Antiquar. labor.

apace. Grammar, rhetoric, and philosophy had their respective places in the program of the advanced student. His profane readings he learned to sanctify by prayer and mortification and the practice of obedience. In this lay the secret of the strength and great influence of the Benedictines. It is with permissible pride that the erudite and indefatigable Mabillon could write: "Almost alone, the order of St. Benedict, for seevral centuries, maintained and preserved letters in Europe. There were no other masters in our monasteries, and frequently the cathedral schools drew theirs from the same source. It is only towards the end of the tenth and beginning of the eleventh century that secular clerics begin to teach."[1]

The masters were carefully chosen. Benedict laid stress upon three qualifications to be considered in electing a dean; namely, "his person, his wisdom, and his doctrine;"[2] and commentators agree that the word "doctrine" here includes learning. In the Rule as it was in vogue one hundred years after Benedict's day we read: "At hours appointed for reading the young religious shall be instructed by a skilful master."[4] We are told that St. Ferreol dispensed the abbott from all manual labor, that he might have time to study all he should teach his religious.[3] It was his duty to see that the master was equal to his position. He should devote three hours a day to the school of the professed Brothers. He decided what studies each should pursue, according to respective talent, taste, and inclination. Those teaching in the classes, or pursuing special studies and researches, were exempt from manual labor and the night-offices; but they rose for their devotions at four in the morning. If it is noticed that a teacher is brutal or incompetent, he is to be removed at once and replaced by another of mature age, who shall be distinguished for his experience, and shall have given proof of certain meekness of character. From the master let us turn to the schools.

[1] *Etudes Monastiques*, p. 135. [2] *Rules*, chap. 20.
[3] Chap. 50. [4] Mabillon, *Etudes Monastiques*, p. 18.

IV.

The primary aim of the monastic school was to prepare candidates for the recruitment of the religious life. This it was that gave tone and color to studies and discipline. This was the uppermost idea with St. Basil when he was drafting the rules and regulations of these schools. In fact, he puts the question: "Should there be a master to instruct secular children?" And he answers that under certain conditions secular children may be admitted: "The Apostle has said: 'And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord.' If parents bringing their children here do so in this spirit, and if those receiving the children so offered can rear them in the discipline and correction of the Lord, let us observe the precept contained in these words: 'Suffer little children to come unto me, for of such is the Kingdom of Heaven.' But beyond this end and this hope I deem that it would not be agreeable to God, or convenient for us, or really useful." [1] Basil received orphans into his schools, and also children from the hands of their parents before witnesses. He must have received girls as well as boys, for the great doctor lays stress on their being kept apart.

Benedict ordained a solemn ceremony to accompany the offering of a child to the service of God. The child's hand, together with the offering accompanying the child and the written promise in which the parents testified that they freely, of their own accord, without coercion of any kind, devoted this child to the service of God as a religious, were all tied together in the altar-cloth or veil. [2] The abbott or one deputed by him received the child as a sacred trust, to guard and protect against all evil and to bring up in the fear and love of God. But, as has already been seen, besides children so consecrated to religious life, and the orphans of which St.

[1] *Regulæ Brevius Tractatæ*, Interrog. ccxcii.

[2] *Rules*, chap. 59.

Basil speaks, there were children placed within the shadow of the sanctuary to shield them from temptation and confirm them in religious discipline and a knowledge of their religion; these might afterwards honorably return to the world. In this way were St. Maurus and St. Placidius brought up by St. Benedict from their youth with many other children of the first families of Rome.[1]

These children had a rule of their own. They had their own hours for study and play, for rising and retiring; they sang in the choir and became gradually accustomed to the discipline of religious life. Benedict devotes a chapter to the manner in which old men and children should be treated. The brethren are commanded to have due regard for their feebleness. They must not observe rigorous fasts and must eat more frequently. But we can best learn the spirit and scope of monastic schools from their great organizer, the large-minded Basil.

Boys are admitted when five or six years old. They should be kept apart from the older members of the community, by whom they should always be edified; "for," he adds, "he who is intellectually a boy is not to be distinguished from him who is a boy in years."[2] He would have their play-grounds so situated that in taking exercise and recreation they could not disturb the older members of the community. Their diet should be substantial and suited to their age and strength. For the daily prayers they were permitted to join the ancients; but they were exempt from the night-offices.

Basil felt that the touchstone of all education is the formation of character. On this point he enters into details as minute as they are instructive. Does the boy quarrel with his companions? Let him be punished properly, and let both then make up. Does he eat or drink out of time? Let him fast the greater portion of the day. Has he lied, or uttered

[1] Mabillon, *Etudes Monastiques*, p. 65.

[2] *Regulæ Fusius Tractatae*, Interrog. xv. *Patrol.* Migne, 31, col. 952.

words of pride or vanity, or violated the rules seriously?—Let him be chastised by abstention from food and by silence —*et ventre et silentio castigetur*. Has he been eating immoderately or been otherwise unruly at meals?—Let him be removed from the table, and notice how the others eat with all the politeness prescribed by the rule. A boy is angry with a companion. Let him apologize to that companion, and even wait upon him for some time, according to the gravity of the fault; "for the continuance of this state of humiliation stifles the last spark of anger in the soul, while, on the contrary, a state of superiority disposes the soul for this vice." The faults of the child should always be corrected with paternal indulgence and with moderate language, and the mode of punishment should be according to the measure of the delinquency. Basil did not permit every master to administer punishment indiscriminately. There was one set apart for that duty, and for all serious faults the child was brought to him. This whole system of discipline tended to self-control.[1]

His rules for study are no less admirable. Indeed, his conception of the youthful intellect is such as would unqualifiedly approve itself to any modern educator. The key to all success lies in controlling the power of attention in the child. In order to repress wandering of the mind, he would have all the child's time filled with one occupation or another. And he counsels the master to ask the boys from time to time where their minds are, and of what they are thinking. He likens the mind of the child to soft wax, which may easily be moulded. It must be a constant study of the master to preserve the pupil's mental elasticity. With this view the master should question frequently and give rewards for compositions and exercises in memory, "in order that they may give themselves to study as a recreation of the mind, without fear and without repugnance."

The subjects studied were at first the elements of grammar

[1] Ibid. xv. 2.

and rhetoric. At an early age the children were made familiar with Scriptural words and phrases. Instead of poetic fables of pagan times, they were taught "to narrate the admirable facts of sacred history and the sentences of the Book of Proverbs." In these early days, when the lines were sharply drawn between Pagan and Christian, that upon which greatest stress was laid was the religious training of the child. All else was subservient. The public schools of ancient Greece and Rome were disappearing before the light of Christianity; parents sought a more moral atmosphere for their children, and knocking at the door of the monasteries, they besought for them the refuge and the religious training that could only be found in those asylums of prayer and study.

What parents desired, and the sentiment with which the Church responded to their desire, may be best expressed in the charge of a bishop of Metz to those ecclesiastics having the care of children: "Let these children reared or instructed in congregations be so well guarded by ecclesiastical discipline, that their fragile age, inclined to sin, may not find an outlet for a single fault. Let a brother of irreproachable conduct be given them to watch over them and to instruct them in the spiritual sense of the Scriptures. Let them all be assembled in the same hall under the authority of a master of age and experience, capable of giving them advanced lessons and good example; or in case he does not teach, let him be in position to hold supervision over them."[1] Jonas, a bishop of Orleans, writes a treatise for the laity, which the Benedictine D'Achery calls a "golden book." It is a practical treatise on the use of the sacraments, on the mutual duties of husband and wife, of parents and children, and on such spiritual topics as death, judgment, and the like. A chapter is devoted to the instruction of children; but the only point on which the good bishop lays stress is that from their tenderest years

[1] *Spicilegium* Acherii, t. i., p. 574.

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[1] *Spicilegium* Acherii, t. i., p. 574.

children be taught the necessary truths of their religion.

But we must not imagine for a moment that Catechism was at any time the sole subject taught in the cloistral schools. The grammar of those days, for instance, covered a wider field than the mere technicalities now attached to the name. However, we find that St. Basil anticipated modern times in another respect. Much is spoken and written at present concerning manual training and the formation of trades-schools Now, it so happens that, as a matter of course, and as something essential, without which education would be incomplete and monastic life would experience a want, Basil regulated for a certain number of trades to be learned and practised. Children should begin to learn some one or other as soon as they are able. Among those recommended are: weaving and tailoring within certain limitations; architecture, woodwork and brass-work, and above all agriculture.[2] Surely, the school training of skilled hands in all these trades is not to be despised.

But even though the regulations are silent, we can elsewhere find indications that the teaching imparted in cloistral schools was both thorough and practical. The student of old books bearing upon history and literature—and what printed volume does not tell an interesting story to him who has the secret of reaching the heart of a book?—is familiar with the book of formulas prepared towards the end of the seventh century by the Monk Marculf, by command of Landri, Bishop of Paris. It contains royal charts and formulas of wills, deeds, transfers, and the like, such as it behooves a practical business man to be familiar with. Now, Marculf is careful to tell us that he wrote these formulas not for the learned, but with a view "of exercising children who are beginners." "I have done," he adds, "as best I could with simplicity and clearness, in order that good will may profit of it."[3]

[1] *Spicilegium*, pp. 258–323. Jonæ Aurelianensis Episcopi Libri tres de Institutione Laicali. Jonas lived in the reign of Charles the Bald.

[2] *Regulæ Brevius Tractatæ*, Interrog. xxxviii.

[3] *Prologus. Patrol.*, Migne t. lxxxviii. Col. 696.

In the seventh century Irish monks overrun the Continent, introducing a taste for Greek and mathematics, and initiating the young brothers into their beautiful style of copying and illustrating manuscripts. Moengall brings Irish studies, Irish methods and Irish enthusiasm to the cloistral schools of St. Gall's, and under his direction discussions in grammar and philosophy were carried on with a degree of subtlety that would have rejoiced Dante's own master in the Rue de Fouarre.

The course of study in the monastery of St. Hilary of Poitiers extended over seven years. From the lips of St. Achard we learn something of the working of a cloistral school in his day. He was blessed with a master "of such great doctrine and sanctity, that in living with him one had no thought but for wisdom, no action but for justice." Old and young were assembled in the same room. At the beginning, the child was not compelled to learn. He was placed on the front bench, where he listened to the older pupils reciting their lessons. When Achard's teacher, Ansfrid, asked him what he was most desirous of learning, the boy replied: "First the things pertaining to God; afterwards I shall learn the elementary branches of study."[1] During the first two years the youth learned only such things as were calculated to open the intelligence. The master exercised all his ingenuity in giving an elevated and spiritual turn to the most trivial things. The next five years were devoted to the usual courses of trivium and quadriviura. The principles of Canon Law were included in the course at Poitiers.[1]

The method was practically the same in the schools attached to all the Benedictine monasteries. The daily routine of school-life followed by Ecgberht, brother of the King of Northumbria and bishop of York, has been handed down to us. No doubt it was that pursued by his old master Beda.

[1] *De rebus ruralibus*, what is taught in the rural schools. This is the construction Cardinal Pitra gives to these words. *Vie de S. Leger.*

[2] Ozanam, *Etudes Germaniques*, ii., p. 541.

The traditions of Jarrow were transferred to York. "He rose at daybreak," we are told, "and when not prevented by more important occupations, sitting on his couch, he taught his pupils successively till noon. He then retired to his chapel and celebrated mass. At the time of dinner, he repaired to the common hall, where he ate sparingly, though he was careful that the meat should be of the best kind. During dinner an instructive book was always read. Till the evening, he amused himself with hearing his scholars discuss literary subjects. Then he repeated with them the service of Complin, after which each knelt before him and received his blessing. The students afterwards retired to rest."[1]

Among the pupils so taught was Alcuin. He has left us an account of his studies pursued under the learned Albert. He says: "The learned Albert gave drink to thirsty minds at the fountain of the sciences. To some he communicated the art and the rules of grammar; for others he caused floods of rhetoric to flow; he knew how to exercise these in the battles of jurisprudence, and those in the songs of Adonia; some learned from him to pipe Castalian airs and with lyric foot to strike the summit of Parnassus; to others he made known the harmony of the heavens, the courses of the sun and the moon, the five zones of the pole, the seven planets, the laws of the course of the stars, the motions of the sea, earthquakes, the nature of men, and of beasts, and of birds, and of all that inhabit the forest. He unfolded the different qualities and combinations of numbers; he taught how to calculate with certainty the solemn return of Easter-tide, and above all, he explained the mysteries of the Holy Scriptures."[2] This course Alcuin afterwards carried out when organizing the educational system of Gaul. He made all human knowledge a basis on which to build up Holy Writ. "Despise not human sciences," wrote he, "but make of them a foundation; so teach children grammar and the doctrines of

[1] *Vita Alcuini*, p. 149.

[2] *De Pontiff. Eborac.*, 1431–1447.

philosophy, that, ascending the steps of wisdom, they may reach the summit, which is evangelical perfection, and while advancing in years they may also increase the treasures of wisdom."[1] And in another place he speaks of improving the memory by "exercise in learning, practice in writing, constant energy in thinking, and the avoidance of drunkenness, which is the bane of all serious study, and destroys alike the health of the body and the freshness of the mind."[2] In the course of studies mapped out by Charlemagne for the episcopal and monastic schools of his dominion are mentioned reading, the study of the Psalter, arithmetic, plain-chant, and writing; and he further ordains that there be placed in the hands of the pupils correct and approved Catholic books. One of Alcuin's chief merits was that he made strenuous efforts to procure correct copies of the various text-books required, and especially of the Holy Scriptures. The Scriptorium which he established and supervised at Tours became world-renowned for the accurate and elegant work done in it. When he retired from court to the monastery, he organized and directed the studies, and he thus describes the labor of love in which he was engaged: "I apply myself in serving out to some of my pupils in this house of St. Martin's the honey of Holy Writ; I essay to intoxicate others with the old wine of antique studies; one class I nourish with the delicate fruits of grammatical science; in the eyes of another I display the order of the stars."[3] Alcuin's own works are a good criterion of the intellectual level of his day. They comprise treatises on theology, lives of saints, a book on the liberal arts, works on rhetoric, logic, grammar, orthography, arithmetic, and a handbook of school-method.[4]

[1] Ep. 221.

[2] Alchuini Opera Omnia, p. 1346. Ed. Duchesne, Paris, 1617. There is a fragment of this dialogue between Charlemagne and Alcuin in the Vatican Library (Codex Vat Lat. 4162), very old and well-thumbed. I have transcribed portions of it containing variations from the printed copy. It might have been part of the very copy that Alcuin had presented to Charles. The fragment is bound up with other fragments, the first beginning with an explanation of the Athanasian Creed.

[3] Ep. xxxviii.

[4] See Duchesne's edition of 1617, or the Migne edition.

An examination of the lives of saints from the fifth to the twelfth century reveals to us the fact that in the cloistral schools youths were taught reading, writing, arithmetic, grammar, logic, the principles of versification, liturgic chant, the Old and the New Testament, theology, sometimes canon law, and later on Aristotle. There was a difference of opinion as to the extent to which the ancient classic authors should be cultivated. Some, like Alcuin, following in the footsteps of St. Jerome, taught the ancient classics extensively enough; others, like St. Owen, declared against their introduction beyond what was barely requisite to illustrate grammatical rules. "Even though the teachings of the Church," says the saint, "should have at their disposal the charm of profane eloquence, they should fly from it, for the Church should speak, not to lazy philosophic sects, but to the whole human race. Of what use are grammarians' disputations which seem more suitable to throw down than to build up?" [1]

But his reasoning will not hold. Certainly Charlemagne did not agree therewith. He would see every priest and every monk use classic and graceful language, so that all who would hear them, charmed with the science that their reading and singing would reveal, might leave rejoicing and thanking God. [2] Banish all profane learning, and you banish the tools and implements with which to cultivate religious learning. Thereafter it will not be long before the broad joke of Rabelais becomes a literal truth: "*Je n'étudie point de ma part*," says Frère Jean. "*En nôtre abbaye, nous n'étudions jamais, de peur des auripeaux.* [3] *Nôtre feu abbé disoit que c'est chose monstrueuse voir un moine sçavant.*" [4]

[1] Vita S. Eligii, Prologus. Migne Patrol, t., 87, p., 439. See Ozanam, *Etudes Germaniques*, pp. 458 sqq. Ozanam thinks the saint was denouncing the quibbling methods of the Toulouse school of grammarians. But unless the whole is a mere flourish of rhetoric, the saint would also condemn to oblivion all classic authors.

[2] *Capitularies.*

[3] ear-aches.

[4] *Gargantua*, liv. i., chap. xxxix.

But the cloistral school had its hours for play and rest as well as its hours for study. Having examined the methods and the matter taught, let us look at the students in their amusements. Now it so happens that we have ready at hand a picture of a celebrated cloistral school in the tenth century. The picture is skilfully drawn, and brings home to us very clearly that those were other days than ours, and they had other manners and other customs, that cannot be judged by our standards. But it brings the period so much nearer to us that I shall not curtail an essential detail. We are in the celebrated monastery of Saint Gall's. It is the year 992. Don't be frightened by that noise, those shouts of joy that you hear. It is the feast of the Holy Innocents, and the scholars are celebrating the anniversary of a visit made by the Emperor Conrad in 913. The monarch had on that occasion instituted three days holiday for the younger students. The door of the recreation hall opens; a prelate appears; it is the Abbot Solomon, who has recently been made bishop. Immediately the more roguish boys put their heads together and concoct a plan; for there exists a custom that the students can lay hands on every stranger coming to the school, and keep him prisoner till he redeems himself. It is this custom that the boldest among them wish at present to put into execution. But a difficulty exists. The prelate is also the abbot of the monastery, and as abbot he believes himself above molestation. But he has been reckoning without the logic of the young dialecticians. 'Let us capture the bishop,' say they, 'and leave the lord abbot.' He yields to their humor. They take him and place him in the professor's chair—*in magistri solium.*

The Bishop submitted, and addressing the boys, said: "Since I take the place of your master I have the right to use his privileges; take off your clothes, to be punished. The pupils were amazed, but they obeyed at once, asking, however, that they be permitted to redeem themselves as they were wont to do with their professor. 'How is that?' asked the

good abbot. Thereupon, the little ones began to speak to him in Latin as well as they could; the medium ones addressed him in rhythmic language, and the most advanced in verse. Each class defends itself as best it can. 'What evil have we done to you,' says the middle class, 'that you should harm us? We appeal to the king, for we have acted only within our right.'[1] The versifiers by the mouth of their poet said: 'We did not dream of being punished, since you are a new visitor.'[2] The Abbot then rose, rejoicing to find that studies which had always flourished at Saint Gall's were still held in honor, and embraced and kissed every child as he was in his shirt—*omnes, ita ut erant in lineis, exurgens amplexatus et osculatus*—and said: 'While I live I shall redeem myself, and shall reward such assidity.' He then had the chief brothers to assemble before the door, and he decreed that in future all the scholars and their successors should have meat on the holidays instituted by the emperor, and that they be served during these days with dishes and wine from the abbot's own cellar. The chronicle adds that the custom continued to be faithfully observed long afterwards.[3]

V.

Monastic schools varied in number and in efficiency with different countries and with different epochs. They flourished greatly from the sixth to the ninth century. This educational period has been characterized as the Benedictine period. The Benedictine monks controlled all the schools. The smaller monasteries confined themselves to elementary instruction; the larger ones, in addition, taught the higher branches. The Council of Aix-la-Chapelle decreed in 817 that those youths aspiring to the religious life,—*oblati*,—should be taught in a school apart from those who were to return

[1] Quid tibi fecimus tale ut nobis facias male:
Appellamus Regem, quia nostram fecimus legem.

[2] Non nobis pia spes fuerat cum sis novus hospes,
Ut vetus in pejus transvertere tute velis jus.

[3] Ekkehardus Jun.: *De Casibus Monasterii S. Galli.* Ed. Goldast. t. i. p. 21.

to their homes. But both schools had the same lessons and frequently the same teachers.[1] In the eighth century Charlemagne gave a new impetus to learning. From far and wide he gathered learned men, and under the guidance of Alcuin organized them into a great educational association. He stirred up bishops and abbots and clergy. To the Bishop of Mayence he wrote: "Desiring as you do God's help in making a conquest of souls, we are astonished at your lack of zeal for the instruction of your clergy in letters; for you must everywhere behold the darkness of ignorance diffused among your people, and while you might enlighten them with the rays of science, you let them languish in the night." And alluding to the monasteries, he was not less pointed: "Many letters have of late years come to us from the monasteries. The brothers vied with each other in the expression of their zeal and devotedness to ourself; but we have noticed that in nearly all these compositions, while the sentiments were excellent, the language was rude; what a laudable devotion dictated to their thoughts, they could not express without grave defects, because negligence in study made their style barbarous."[2] There was no mistaking this language. It is the language of a man in earnest. He spared neither money, nor time, nor personal comfort to procure good schools throughout his empire. And so the sacred flame of learning shot up from village and hamlet, from cathedral and monastery, and above all from his own palace, and shed a lustre upon the man and the period that time cannot efface. But wars and dissensions soon undid the good work.

Already, in 830, the Deacon Florus bewails the decline of learning. "Formerly," he says, "we saw but one prince and one people; law and the magistrate ruled every town... Throughout, youths learned the Holy Volume; the heart of children expanded beneath the influence of letters and

[1] *Histoire Litteraire de France*, t. iv., p. 231.

[2] Baluze, i., 201.

arts. . . . Now is all the boon of peace destroyed by cruel hates."[1] Not that efforts had not been made both by Louis the Pious and Charles the Bold to encourage schools. The latter especially surrounded himself with learned men, and we are told that he was wont to exhort the abbots to consecrate all their efforts to the education of children, and he loved to see the brothers give gratuitous instruction, with the view "to please God and St. Martin."[2] These efforts were of slight avail.

The ninth century set in darkness. The tenth opened up an era of warfare and bloodshed and ravagings, and on the ruins began the building up of a new order of things. It is the beginning of the epoch of feudalism. During the two following centuries there was much ignorance. Here and there, away from the scenes of warfare and depredation, the lamp was kept lighted, and monks labored in silence at the work of writing chronicles and preserving and copying manuscripts. But they are the exception. Synod and Council of that period, especially in France, bewail the darkness. The Council of Troslei, held in 909, in all sadness speaks of Christians who lived to old age ignorant of their creed and not knowing the Lord's Prayer. It also tells of abbots, who, when asked to read, scarcely knowing a word in their abecediary, might reply, "*Nescio literas.*"[3] We are elsewhere told of a prelate who gave no time to study, and who only knew how to count the letters of the alphabet on his fingers, in other words, who had the merest rudiments of knowledge.[4] In Italy letters flourished more extensively. Pope Eugenius II. in 826 confirmed the laws of Charlemagne and Louis, and gave a new impetus to the study of letters in this classic

[1] *Carmina de Divisione Imperii*, i. Ed. Migne, t. 119, Col. 257.

[2] De Chevriers, p. 82.

[3] Bibliothèque de Cluny, p. 150.

[4] Et studiis quem nec constrinxerit una dierum;
Alphabetum sapiat, digito tantum numerare,
Adalberonis Carmen ad Robertum Regem Francorum. v. 49, 50.

land.[1] Ratherius, bishop of Verona—he was consecrated bishop in 931—speaks of three orders of schools from which priests may be ordained. He tells us that he will ordain no young man who will not have studied letters either in the episcopal schools, or in some monastery, or under some learned master.[2] In Spain, also, during this long night, there were flourishing schools, and science was advancing.

Gerbert (d. 1003) studies under the guidance of his uncle at Vich, and brings back so many new educational improvements that he is regarded by the ignorant as a dangerous man. He introduced an abacus that simplified greatly the science of arithmetic. He made important discoveries in astronomy, and explained the heavens and the earth by means of globes. He simplified the science of music, "so that," remarks Odo of Cluny, "children could learn in three or four days an office that it formerly took experienced singers years to master." Fulbert (d. 1028) was another light who had many brilliant disciples. "Ah!" exclaims Adelmann, "with what moral dignity, and solidity of thought, and charm of language he explained to us the secrets of a profound science." Lanfranc (1005–1089) carried to Bec the learning of Italy. The torch that he kindled illumined France. His school was thronged with youths from all parts of Europe. He taught without fee; such offerings as were made went to the building up of the monastery. Before he became known in England as a great statesman and the consellor of William the Conqueror, he had won the esteem of thousands whose studies he directed. On occasion of his visit to Rome, Pope Alexander II rose to meet him, saying: "I show this mark of deference to Lanfranc, not because he is archbishop, but because I had sat under him with his other disciples in the school of Bec."[3] And the indefatigable Ordericus Vitalis cannot find words in which to express

[1] See Tiraboschi, *Storia della Lett. Ital.*, t. vii., lib. iii, cap. xvii., xxiii.

[2] *Synodica ad Presbyteros*, § 13. Migne, t. 136, col. 564.

[3] See William of Malmesbury, *Antiq. Libr.*, p. 324.

his eulogy of this great light: "Forced from the quiet of the cloister by his sense of obedience, he became a master in whose teaching a whole library of philosophy and divinity was displayed. He was a powerful expositor of difficult questions in both sciences. It was under this master that the Normans received the first rudiments of literature, and from the school of Bec proceeded so many philosophers of distinguished attainments, both in divine and secular learning. . . . His reputation for learning spread throughout all Europe, and many hastened to receive lessons from him out of France, Gascony, Brittany, and Flanders. To understand the admirable genius and erudition of Lanfranc, one ought to be an Herodian in grammar, an Aristotle in dialectics, a Tully in rhetoric, an Augustine and Jerome and other expositors of the law and grace in Sacred Scriptures."[1] And of Anselm (1034–1109) the successor of Lanfranc—his successor in the school and successor in the See of Canterbury—the same author is no less eulogistic: "Learned men of eminence," he says, "both clergy and laity, resorted to hear the sweet words of truth that flowed from his mouth, pleasing to the seekers of righteousness as angels' discourses. . . . all his words were valuable and edified his attached hearers. His attentive pupils committed to writing his letters and typical discourses; so that, being deeply imbued with them, they profited others as well as themselves to no small degree."[2]

Nor was this learning confined to the priors. The same trustworthy witness bears testimony to the general culture of the monks of Bec. "The monks of Bec," he says, "are thus become so devoted to literary pursuits, and so exercised in raising and solving difficult questions of divinity, and in profitable discussions, that they seem to be almost all philosophers; and those among them who appear to be illiterate, and might be called clowns, derive from their intercourse with the rest the advantage of becoming fluent grammarians."[3]

[1] *Hist. Eccl.*, lib. iv., cap. vii. [2] Ibid., cap. xi. [3] Ibid., cap. xi.

From this great seat of learning went forth monks into all parts of France and England, to light up the dark ways.

But the simple enumeration of all the cloistral schools that history mentions in the darkest period would scarcely be contained within the covers of this REVIEW. Among others, there was the school of St. Benedict on the Loire, which was frequented by more than five thousand pupils, each one of whom upon withdrawing was required to present the monastery with two manuscripts.[1] There was the monastery of Hildesheim. Under Bernward its school became famous. Bernward himself was one of the most remarkable men of his day. His activity seemed to know no other limit than his power of endurance. He was always questioning, or writing, or engaged in manual labor; never idle. He was skilled in the mechanic arts. An expert joiner and blacksmith, and a good architect, he taught these things to the students of the Seminary himself. He also copied and illuminated manuscripts.[2] Meinwerk, a disciple of Bernward, established a celebrated school at Osnabruck. Idamus (d. 1066) inherited his genius, piety, and learning, and continued to make the school famous. The course of studies was extensive, and the discipline severe. Even parents were forbidden to visit the students, lest they might distract them in their studies.[3] Indeed, throughout all the mediæval schools the discipline was severe. The birch was considered indispensable as a medium of instruction. The younger pupils were subject to the closest vigilance day and night. Withal, the students were treated with a paternal care and tenderness that was not unfrequently pathetic.

With the twelfth century dawned a new era. There is an upward movement of the people. The Crusades help to break down the barrier of caste. There is a general fermentation of thought. Schools become secularized. Men run

[1] Chateaubriand, *Etudes historiques*, t. iii., p. .144

[2] *Vita S. Bernwardi*, § 2, 3, Mabillon, p. 181.

[3] Theiner, *Histoire des Institutions d'Education Ecclésiastiques*, p. 173.

hither and thither, devoured by a thirst for knowledge that no known source seems sufficient to satiate. The period of scholasticism has set in. Men, in their eagerness to dispute, break down the barriers dividing the diverse subject-matters they should teach. Under pretence of teaching grammar they are found to be indoctrinating their pupils in some philosophical subtlety. These are the men whom Hugh of St. Victor's criticises as indulging in a perverse custom: "When grammar is their subject, they discuss the nature of syllogisms; when treating of dialectics they will occupy themselves with the inflection of words.[1]

St. Victor's was one of the great centres of learning in the twelfth century. William of Champeaux brought thither some of the fires of Bec, and Anselm of Laon took thence that bright flame that attracted even the genius of an Abelard. The master-hand of Hugh has sketched for us a beautiful picture of student life in this monastery. It is too valuable to leave unquoted: "Great is the multitude and various are the ages that I behold—boys, youths, young men, and old men; various also are the studies. Some exercise their uncultured tongues in pronouncing our letters and in producing sounds that are new. Others learn by listening at first to the inflections of words, their composition and derivation; afterwards they repeat them to one another, and by repetition engrave them on their memory. Others work upon tablets covered with wax. Others trace upon membranes with a skilled hand diverse figures in diverse colors. Others, with a more ardent zeal, seem occupied with the most serious studies. They dispute among themselves, and each endeavors by a thousand plots and artifices to ensnare the other. I see some who are making computations. Others with instruments clearly trace the course and position of the stars and the movement of the heavens. Others treat of the nature of plants, the constitution of man,

[1] *Eruditionis Didascalicæ* lib. iii., cap. vi.

and the quality and virtue of all things."[1] This represents the kind of work that has been done for centuries in the larger cloistral schools. Hugh's account is almost literally that which we have seen Alcuin give of his own school-days. But as the cloistral school led to the decline of the episcopal school, and in a great measure superseded it, even so did the University lead to the decline of the cloistral school.

BROTHER AZARIAS.

WHY IS THERE NO INDIAN PRIEST?

WHEREVER the Catholic Church has gained a foothold, it has endeavored to form a native clergy. In this it has followed the practice of the Apostles, who, having gone forth from Jerusalem to convert the world, ordained as they went along priests and bishops from among the peoples they converted. In age after age, its popes have urged missionaries to train up for the service of the altar sons of the races which they brought to the faith, and they themselves have established in Rome national colleges in which students from distant countries may prepare for the priesthood with the purpose of returning home after their ordination to exercise the sacred ministry among their kin.

This desire of the Church for a local clergy was conspicuously demonstrated at the Catholic Congress which was held in Baltimore, Md., in November, 1889. For there were present, either as delegates or as spectators, priests of as many nationalities—with one exception—as there were races represented in that assembly. Every country in Europe had its sacerdotal scion at the meeting, and even Africa was honored by the presence of the one negro priest in America.

[1] *De Vanitate Mundi*, lib. i., D. col. 707, t. iii., Migne Ed.—Cf. John of Salisbury, *Metalog.* lib. ii., cap. x.

The one exception, made all the more striking because it came from the aboriginal race of this continent and because that race had two of its chiefs at the gathering, to attest the Catholicity of their tribes, was the Indians. There was no red-skin priest at the first Catholic American Congress. There is no ordained representative of that people, of full blood, in the Church in all North America to-day.

Why is it that only in this part of the world has the Church failed to raise up a native clergy among the aborigines? In China and Japan, there is a multitude of Asiatic priests, and in the Dark Continent a number of blacks have received Holy Orders. Why have the Indians, who have given martyrs and virgins to the Church, not one of their own in the sanctuary of their religion? It is four hundred years since the first Catholics came to this continent and several centuries have elapsed since Catholic missionaries first entered the primeval forests in what is now the United States and the Dominion of Canada. Why, then, has no aborigine been called to offer the great sacrifice?

This question was laid before a hundred priests and bishops now laboring in the Indian missions, and on their answers this article has been built.

The first difficulty in the way of priestly vocations among the Indians, is their lack of preliminary civilization. "In my opinion," says Rev. Aloysius Brucker, S. J., of Colorado, "the aborigines of America have been, in time and space, the remotest of all nations from Christian civilization, if we except some anthropophagi tribes of Africa and Oceanica. Thus it takes more time to civilize them. And although the Catholic Church has, through laymen and priests, been represented on this continent for four hundred years, I would not assert that missionaries have been with the Indians for that period; for, in every instance, either the white settlers or the governments have interfered with and interrupted the work of our missionaries, so that we are unable to form a judgment upon what might have hap-

pened if the Church had been at work for four centuries at the spiritual regeneration of the Indian."

"I would not attempt to speak," writes the Rev. Martin Kenel, O. S. B., of Standing Rock Agency, North Dakota, "for any tribe but the Sioux, among whom I have been working for six years. As far as they are concerned, Christianity is too new among them to produce already the crowning fruit of vocations to the priesthood. If we consider the scarcity of such vocations among our so-called native Americans, so that they mostly prosper only in families of solid and sound Christian home-traditions brought over from the old countries, we need not be surprised to experience something similar among the Indians. It needs religious home-training and pious influences, such as we perceive in white families blessed with vocations to the holy ministry, which are as yet totally wanting among the Indians, and will be more or less for generations, perhaps, before a good foundation is laid for a higher spiritual life."

"I don't know whether or not any Indian of North America ever became a priest," remarks the Rev. Joseph M. Cataldo, S. J., of Spokane Falls, Washington, "but I am unaware, also, of any Indian tribe in the United States having been evangelized for a length of time necessary to fit a tribe to give one of their own to the priesthood, i. e., for seventy-five years at least."

"The first school and Church for the Sioux," testifies Rt. Rev. Bishop Marty, of Dakota, "was established in 1876."

"The Northwestern races," observes the Rt. Rev. Bishop Glorieux, of Idaho, "were first converted only about fifty years ago."

The second obstacle in the way of the elevation of the Indians is their nomadic life. Their wandering custom has unfitted them for the sedentary requirements of study and has deprived them of opportunity for that home-training in piety which usually precedes and cultivates the aspiration towards the altar.

The third obstruction to religious vocations among the aborigines is the system of reservations. It has broken down their spirit and substituted no good trait in place of their once independent and self-reliant character.

"The Indian reservation system," says Father Kenel, "according to which the Indians are penned up within a small district, is likewise unfavorable to such vocations, whilst it is otherwise beneficial in many respects. But it does not give them the chance to witness the development of Catholicity and Catholic life, the beauty of the Catholic worship, etc., which are so many potent factors in helping to produce such vocations."

"The Church," says Father Cataldo, "has done a great deal for the Indian tribes of the United States, but the government in every case has destroyed the good done by the Church, with a perseverance worthy of a better cause, and this work of destruction is going on in these very days of boasted liberty. I should be very much obliged to you if you would give me an instance of an Indian tribe having had a Catholic priest for a resident pastor for seventy-five years. In these missions we have the Cœur d'Alene tribe in Northern Idaho. This tribe has been blessed with the presence of a priest since 1842. All the members of it are practical Catholics, good and industrious citizens, and promise well for the future; and, now all the powers of earth and hell are combining to destroy it."

In an interview published in a New York newspaper in January, Chief Red Cloud said: "the officers of the army could have helped us better than any other [government officials], but we were not left to them. An Indian department was made, with a large number of agents and other officials drawing large salaries, and these men were supposed to teach us the ways of the whites. Then came the beginning of trouble. These men took care of themselves but not of us. It was made very hard for us to deal with the government except through them. It seems to me that they

thought they could make more by keeping us back than by helping us forward. We did not get the means to work our land. . . . We tried, even with the means we had, but, on one pretext or another, were shifted from place to place, or were told that a transfer was coming. Great efforts were made to break up our customs, but nothing was done to introduce the customs of the whites."

"If the Catholic Church," declares the Rev. Francis M. Craft, of Dakota, "had full control of the Indians on its missions, and could be allowed to carry out its plans without opposition, the so-called 'Indian problem' would soon be solved. This, however, will probably never be. The chief obstacle to complete success is the present system of the Indian department. It is supposed to be so conducted as to end the present transition state of the Indians from their old life to civilization, as soon as possible, but is actually so conducted as to perpetuate that state, which tends to the moral and physical corruption and ultimate extermination of the Indians. The present system provides places for politicians and makes the continuance of their positions and salaries depend upon the perpetuation of the Indians' transition state."

The greatest bar, however, to the uplifting of the aborigines, has been the Indian himself. He is a child. His character is unstable. His moral fibre is not sturdy enough to endure prolonged sacrifices. His ideas are gross and his sentiments are not refined. He is too near nature to live a supernatural life.

"Want of spirituality," Father Kenel states, "may be one reason accounting for the absence of priestly vocations. In this respect the Eastern nations are naturally better fitted for higher studies. Many of them have inherited a certain degree of civilization. Their religious and philosophical systems leave more or less a mark on all classes of the population. To prepare for the priesthood needs perseverance, more even in many cases than for becoming a martyr, which

might be the outcome of some inspired enthusiastic moments —of course, always giving the grace of God its proper place and share. If we consider the endurance of the Indians in such performances as the sun-dance and others, we need not be surprised to find them on the list of martyrs; but the continual martyrdom of self-denial and sacrifice (celibacy, etc.), the course of persevering study and virtuous preparation, such as are required for the priesthood, are apt to discourage persons of the character and stamp of the Indians. Religious vocations are always more abundant among the pious sex. Of the four or five Indian Sisters now in convents of the West, some are half-breeds who had unusual advantages from home surroundings and school training. There are to my knowledge, only two full-bloods among the Sioux, both in Dakota. The colored people of the South have had better advantages than the Indians. They have been in the midst of civilizing influences, which if not always of the best, have yet in many ways been elevating. Besides, their number is greater. It is not surprising to me that there is one colored priest in the United States, but that there is only the one, whilst colored Sisterhoods have existed for many years."

"Most probably," writes Bishop Glorieux, "the principal reason of there being no Indian priests in the United States, is because the Indians are too inconstant, and perhaps also they could not observe celibacy,"

"The fault lies with the Indians," concludes a Jesuit missionary in the Rocky Mountains, "that is, with their nature and customs as they actually are: materialistic heaviness of intelligence, crookedness of judgment, and especially inconstancy of will and purpose, is the general rule. Of course, we know of some exceptions, but we must confess that it is owing to special graces from above. We should not despair, however, in course of time, to see the exception become the rule, but it will take time and continuity in the civilizing (catholic) process. As a comparison, we know from

reliable sources that in China our fathers are obliged to take candidates when still little children and keep them away from their family the whole time of their studies, in order to ensure their vocation to the priesthood. Another instance, more to our point,—as our Mexicans are half, and some of them more than half, Indian—is to be found in the Mexican, and especially in the old New Mexican clergy. I heard one of our oldest missionaries here declare that he did not know of one Mexican priest of New Mexico, who was faithful to his duties to the last; and, as to the young Mexican candidates, there are but two left and these were educated in a Catholic college. We see the same inconstancy in our New Mexican Sisters and lay Brothers. I know personally a dozen at least, out of fourteen from one locality, who came back from the convent.' Heavy intelligence, narrow ideas and low sentiments, no strength of purpose, these are the causes. The Indian in them remains. As a consequence, there is no enthusiasm, they will not follow a rule, and continence is to them nearly impossible."

What is true of the Indians in the United States, is applicable to the Redskins of Canada. "The cultivation of that portion of the Lord's vineyard, comprised by the diocese of St. Albert, in the Northwest Territory," writes the Rev. V. Végréville, O. M. I., "was begun only at the eleventh hour. When, in 1853, in the second year of my sojourn in the northwest, I was sent to the Isle of the Cross, ten years had hardy elapsed since Father Thibault, a Canadian priest, had first announced the glad tidings of the Gospel to the Nation of the Crees at Fort Pitt. In 1855, Father Lafleche, at present Archbishop of Three Rivers, and Father Tache, now Archbishop of St. Boniface, took up their residence on the Isle of the Cross. Thence, little by little, the various missions in the diocese have been established. Consequently, I have seen two Nations of the Crees, and the Montagnais, in the fullness of the pagan and savage condition, and later, in the Christian state, and participating in the civilization

which the missionary had brought them together with the faith.

"The Montagnais, heathen or Christian, is a big child. He has the candor and frankness of childhood. He follows his inclinations without fore-thought or regret. He easily takes the impressions one desires to make on him. When Christian, he is religious, even pious; but he is not serious. He is incapable of grand sacrifices, especially if they must last.

"The Cree is older. He knows what life is and the means of profiting by it. He is cunning and suspicious. He always finds the means to get away from impressions that one tries to give him. He adapts himself less easily than his savage neighbor to religious ideas. As a Christian, he is more in earnest than the Montagnais. Still the tendencies of nature always hold him down, and he, also, is almost incapable of real sacrifice.

"These two tribes are, therefore, in their childhood. Religion has not had time to take root in them sufficiently to form families in which the religious sentiment has become like second nature. I may say that religion among them is still a stranger in a strange land.

"Besides, these people are composed of families so sparse in the immense territory which they occupy, that it is next to impossible to train them in the social virtues."

Another veteran missionary, the Rev. Cornelius Scollen, of St. Stephen's Mission in Wyoming, furnishes this testimony: "Let me say that, having now been twenty-eight years a missionary priest among five different tribes of Indians, I should know a good deal about the nature of an Indian. Twenty-five of these years were spent in the far north-west of Canada, with the Blackfeet, Crees, Ojibwa and Sarcee. At present, I am with the Arapahoes and Shoshones here.

"I can assure you that there is only one reason why Indians do not become priests, and that is—they must marry.

In the northwest of Canada we have thousands of Catholic Indians, who are as good and fervent as any other race I ever met, but somehow, they cannot embrace celibacy, with the exception of a few women who enter the convent from time to time and become nuns; as, for instance, at Winnipeg, where there are five or six natives, members of the Sisters of Charity (Grey Nuns) of Montreal."

Yet, the evidence on this point is not all against the Redskins, for Rev. A. Jouvenceau, of Santa Fé, New Mexico, says: "There is no fault of the Indians. Our natives, although deficient in spirituality, can be educated and trained properly for the priesthood. Of course it will require many years yet before we will be able to recruit our clergy among the aborigines, but the fact of their aptitude for spirituality, when properly directed and governed, cannot be put in doubt."

The testimony at hand regarding the fifth difficulty, the intellectual capacity of the Indians, is also conflicting.

After eleven years spent among them, the Rev. A. Parodi, S. J., of Colville Mission, Washington, declares: "In spite of all the efforts of missionaries and teachers, they can scarcely be brought up with principles of civilization. Their dull understanding and savage nature, which they retain to the last, are the causes why they cannot reach the required knowledge, not only for the priesthood, but even to be employed as clerks in a store."

"I was under the impression," comments Bishop Glorieux, "that the Indians could never learn philosophy or theology, but one of the Fathers at De Smet gives as his opinion that it is not so, and that some Indians are as capable as any white people of learning the high branches of education."

The Rocky Mountain missionary, already quoted, attributes to the Indians, "heavy intelligence, narrow ideas, and low sentiments," but the Rev. G. Terhorst, of Baraga, Michigan, is persuaded that "it is not the want of talent that prevents the Indians from becoming priests." This

opinion is corroborated by Father Végréville, who thinks that "they are often endowed with talents above mediocrity."

The sixth hindrance to vocations is the number of their own dialects, and their slowness in mastering the languages of the whites.

"A great difficulty is this," remarks Father Végréville, "all the savages speak their own tongue at home in their lodges. Although often endowed with talents above mediocrity, they learn with difficulty to pronounce English passably, and have still more trouble with French. The practical result is, they grasp with slowness and uncertainty the instructions which are given to them outside of their own tongue."

"I suppose you are aware," writes Father Cataldo, "that one Indian tribe differs from another in language more than European nations differ from one another. For instance, in Montana alone we have seven different Indian languages differing more from one another than the Latin from the Greek."

The Church has been faithful to its traditions even among the Indians, for it has made repeated efforts to educate some of them for the priesthood. But these attempts have, except in the case of two or three metis (half-breeds), proved futile.

"I found two Indian boys," says the Right Rev. Bishop Marty, of Sioux Falls, South Dakota, "who wanted to be priests. After a tolerably good English education, they began Latin and got along nicely the first year. The second year one of them died with quick consumption. The other one, also, began to feel the effects of hard study and confinement, and broke down during the third year. He has now had a year of vacation, and is anxious to resume his studies. Last summer, too, another young man, a half-breed, began to study Latin, with the view of becoming a priest. Both are pious and intelligent, and I have some hope of their final

success. But, as a rule, I think we shall have to wait for the second generation, that is, for the children of these young men and women that are now being trained in our Catholic schools."

"I know of one effort made to have Indians become priests," writes Father Terhorst, "but it proved abortive. About the year 1847, two young Indian students were sent by the then Bishop of Detroit to Rome to study at the Propaganda for the priesthood. They both belonged to the Otchipwe tribe of Indians, and were from Mackinac or its surroundings. One of them died in Italy, it was said from home-sickness; the other one, whom I met in Mackinac in 1857, came back and got married. He was a good scholar, but had no vocation, as the event proved. He was a good moral man, however. I never heard of any other effort being made."

"A few years ago," relates Bishop Glorieux, "the Jesuit Fathers sent an Indian to Woodstock (if I mistake not) for the purpose of having him study for the priesthood, but it seems that, for some reason that I could never ascertain, he did not persevere."

"We had two students," testifies the Benedictine Father Kenel, "who intended to study for the priesthood, both former pupils of this mission school—full blood Sioux—Fintan Martohna and Giles Tapetola, who commenced their classical studies in the Benedictine monastery of St. Meinrad, in Indiana. Fintan died after he had been in the college four years. Giles continued his studies there, was afterwards one year in St. Thomas Seminary, St. Paul, Minnesota, and one year in the Benedictine monastery at Conception, Missouri. He is now at the Indian Mission at Crow Creek, taking a rest, as he is delicate in health. Whether or not he will continue his studies, I do not know, but his intention was to become a priest. Weak constitution, from which the Indians suffer greatly in their transition period, also often proves an obstacle to prolonged

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studies, as their present mode of life is not at all healthful. If it would not need more to make a Catholic priest than a Protestant minister, there would be by far more vocations, as the other side seem to be blessed with them."

"As regards food, lodging and habits," says Father Végréville, "the savages are so different from the whites that their contact with the latter under social conditions, is, as it is said, mortal. It will therefore be extremely difficult to make whites of them and, later, priests. This, however, has been tried by Bishop Grandin, who sent to Canada one of the best subjects of the Montagnais tribe. This young man could not endure the college life, nor even family life —he died in the first year. I myself brought from Deer's Lake to St. Boniface two Montagnais children, in good health, one a boy, of eleven years, the other, a girl, of nine. The boy died in the first year afterwards, the girl at the end of the second. Near here, at Fort Saskatchewan, a young man and a young woman, aged eighteen or twenty, were brought from the Little Lake of Slaves, and were placed in families who were in comfortable circumstances, but who had to work for their living. It was apparently the best arrangement that could be made for their health. Nevertheless, although up to that they were in robust health, they did not survive two years.

"On the 9th of March, 1890, Mgr. Grandin imposed his hands on Rev. Edward Cunningham. He is the first metis, native of the Northwest, who has ever been raised to the priesthood. His father was a half-breed, Irish-Cree, at first a Protestant, later a Catholic, converted a long time before the birth of Edward. His mother, too, was a half-breed, of Canadian mixed with the blood of the Crees, and the Assiniboines. He is twenty-eight years of age, speaks fluently French, English, and Cree, and possesses the virtue and the learning that promise his persevering as a good priest."

Further interesting details about Father Cunningham are

supplied by Father Scollen, who writes: "In that same country, we have one native priest, Rev. Edward Cunningham, O. M. I., of the Diocese of St. Albert, Saskatchewan. I had him under my own care when he was a boy, and taught him the first rudiments of Latin. In 1881, I brought him to Ottawa College, Quebec, when he was eighteen years old. He is now a missionary among his own people, and one of the best and sincerest in the whole country. He is to the Indians what Father Tolton is to the negroes."

This is not an entirely fair comparison, for Father Cunningham is more white than Indian, whereas Father Tolton is of pure negro stock.

Besides Father Cunningham, there is another priest in whom some of the blood of the Aborigines flows. He is the Rev. Francis M. Craft, of Dakota, who was recently wounded at the massacre at Wounded Knee Creek, near the Pine Ridge Agency. He is descended from the Mohawks. He succeeded Spotted Tail as head chief of the Sioux, and was by them called Hovering Eagle. He resigned the chieftainship in 1888, and gave it to the Sacred Heart, thus making God the last supreme chief of the Dakotas.

"Some years ago," says Father Végréville, "there was at St. Boniface a half-breed priest, notable for his learning. He returned to the Diocese of Quebec, from which he had come." But Cardinal Taschereau, when questioned in reference to him, wrote: "I never knew of such a person in the Diocese of Quebec."

But, if there is no Indian priest at present in North America, the Church looks hopefully to the future for Aborigines fit to be ordained.

"The present encouraging progress made in Catholicity," remarks Father Kenel, "by our neighboring Indians during the last few years, even under very discouraging circumstances, justifies the hope that, with grace from above, such vocations will prosper in future."

Perhaps at the next Catholic American Congress, which

is to be held in Chicago in 1893, an ordained representative of the Redskins may take his place among the clergy, in further proof of the universality, and the democracy of the Catholic Church.

L. W. REILLY.

THE PASCHAL CANDLE.

IT is not my intention to treat in this article of the use of lights or candles in the liturgical services of the Church, but to confine my remarks to the Paschal Candle; a subject rendered opportune by the ceremonies of Holy Week, which will be performed soon after this comes into the hands of the reader.

The origin of making and blessing the Paschal Candle has not been ascertained with certainty either as to time or place. It has been attributed by some writers to Pope St. Zosimus, who ascended the throne of St. Peter in the year 417; but it seems more probable that the rite had been introduced before his time, at least in the greater basilicas. It is not mentioned of this Pope that he instituted the ceremony, but only that he permitted the Paschal Candle to be blessed in the parish churches. What still more pleads, says Cardinal Wiseman, for the antiquity of this rite, is the existence of it in distinct churches, and some of these in the East. For St. Gregory Nazianzen, who was a contemporary of St. Zosimus, mentions it, as do other Fathers also. I think it may then be said to have been in general use early in the fifth century.

Some of the Paschal Candles were very large, weighing thirty, fifty and even a hundred pounds. A favorite weight in many churches was thirty-three pounds, in honor of the thirty-three years of the life of our divine Lord upon earth, whose most pure body the virginal whiteness of the wax aptly typifies. In early times the offices of the entire year,

which began with Easter, were inscribed on the Paschal Candle. Later, as their number increased, they were written on a parchment, and attached to it, sometimes by means of one of the grains of incense, to be noticed later on. This custom continued in certain dioceses of France as late as the middle of the last century. But with the multiplication of feasts the practice became impossible; and with the invention of printing, unnecessary. The candle was also frequently decorated with flowers, or, as it is still done, with designs in wax or other material; and it had openings for the five grains of incense, as we now have them.

Before the beginning of the fifth century mass was not celebrated during the day on Holy Saturday; the offices did not begin before the hour of *one*, or three o'clock in the afternoon; and the people kept vigil in the churches till midnight, when Mass was celebrated. This custom continued till the latter part of the Middle Ages; and it accounts for the frequent reference to *night* both in the blessing of the Paschal Candle and in the Preface and Canon of the Mass of Holy Saturday. It served also to impart a more striking significance to the candle, which shed its light in the natural darkness, and symbolized more perfectly than at present the risen Savior as the light of the world. It served better to explain, too, the joyous character of the Mass of Holy Saturday, which was then *in point of time* as well as in tenor, a more perfect anticipation of the glories of Easter, than now; since the Mass came nearer to the joys of Easter morn than to the dolorous scenes on Friday afternoon.

The custom of celebrating Mass on Holy Saturday night is found to have existed as early as the time of Tertullian, that is, at the close of the second century; and it is spoken of by that writer as something common and well known, and not as a ceremony but lately introduced. St. Jerome attributes the keeping of the vigil of Easter to apostolic tradition. But about the middle of the twelfth century, as we are informed by Hugo of St. Victor, a custom be-

gan to be introduced of anticipating the offices, although it did not come into full possession for some three centuries at least; and vestiges of the old custom were found still later.

No little diversity of opinion exists with regard to the authorship of the *Exultet*, chanted for the blessing of the Paschal Candle. Father O'Brien, in his *History of the Mass*, says: "It is almost universally admitted that the composition of this is the work of St. Augustine, but that the chant itself is Ambrosian." Cardinal Wiseman is more probably correct when he states that: "The beautiful prayer in which the consecration or blessing of the Paschal Candle takes place, has been attributed to several ancient Fathers: by Martene, with some degree of probability, to the great St. Augustine, who very likely only expressed better what the prayers before his time declared." And he continues: "It very beautifully joins the two-fold object of the institution. For while it prays that this candle may continue burning through the night, to dispel the darkness, it speaks of it as a symbol of the fiery pillar which led the Israelites from Egypt, and of Christ, the ever true and never failing light." The chant is said to be the only example of the pure Ambrosian found at present in the liturgy of the Church.

I shall not pause to speak of the ceremonial of the blessing of the new fire, the five grains of incense, or the lighting of the candle, and from it of the lamps. We all are familiar with these, and they are sufficiently explained in the rubrics of the missal and the directions of the ceremonial. But it is worthy of remark that it is the deacon and not the priest—or, in smaller churches, the celebrant as deacon and not as priest—who blesses the Paschal Candle, to signify that it was not to the apostles but to others that was entrusted the privilege of preparing the dead body of our Savior—which the candle not as yet lighted typifies—for the holy sepulchre. The five grains of incense, which are blessed to be inserted in the candle, represent by their number and ar-

rangement the five wounds of our Blessed Lord, which were inflicted before His death, but retained after His resurrection; and the material of these grains represents the spices with which His sacred body was prepared for the holy sepulchre. Hence they are put into the candle before it is lighted, and remain there afterward.

The manner in which the Church attaches mystic significations to many of her sacred rites and ceremonies, leads us naturally to inquire into the mystic meaning of the Paschal Candle; and we have the more reason to expect a special mystic reason both from the time and circumstances attending the blessing of the candle itself, and from the days on which it burns. In the first place, it represents our divine Redeemer Himself, dead, and then risen to a new life to die no more, as the Apostle declares; for the candle is not at first lighted, but only after the performing of a part of the blessing. The grains of incense, too, are inserted in it before it is lighted, to represent the wounds which caused the death of the Savior of the world. The virginal wax of the candle typifies His sacred body while the flame and light show Him to be the Word of the Father, enlightening everyone that cometh into this world. Hence it burns on the Sundays from Easter to the Ascension, these being the days on which especially the Word is preached for the enlightenment of the people. It also typifies, as we have seen, the cloud and the pillar by which the chosen people were guided in their wanderings during forty years in the desert on their way to the Promised Land.

During the blessing of the baptismal font, the Paschal Candle, as representing our Savior, is thrice lowered into it, the celebrant praying meanwhile that the virtue of the Holy Ghost may descend into the sacred font and sanctify it, as He descended upon Our Lord when He was baptized in the Jordan, thereby imparting to water the power of cleansing from sin those to whom it is applied according to the institution of Christ.

Considerable diversity of opinion exists with regard to the times during which the Paschal Candle should be lighted. The following from De Herdt, is perhaps as fair a summary of these opinions as can be had, and will serve all practical purposes. According to a decree of the Sacred Congregation of Rites, of May 19th, 1607, it is to be lighted at the solemn Mass and Vespers of Easter Sunday and on the two following days, on Easter Saturday, and on all the Sundays to the Ascension, on which day it burns only to the end of the gospel, when it is finally extinguished. It is not to be lighted on other days or feasts, celebrated within the Easter time, unless in churches where such a custom exists, which custom may be continued. According to the *Memoriale Rituum* of Benedict XIII., it is to be lighted also on the feasts of Our Lord, and on the feasts of precept of the saints occurring during the same season. Gavantus holds it to be a pious custom to light it during the entire octave of Easter. In the opinion of Merati it would be proper to have it burn on the feasts of the Apostles, of the Patron, Titular and of the dedication of the church, also on other feasts celebrated with solemnity; during the Masses, though not solemn, on Sundays; and during the celebration of solemn votives, provided the color of the vestments is not violet. It is not to be lighted on the Rogation Days. After the Gospel on the feast of the Ascension it is extinguished, and removed, and is not lighted again except for the blessing of the baptismal font on the eve of Pentecost. I think the custom most generally followed in this country, though by no means universal, is to have the Paschal Candle burn on Sundays at all the Masses and at Vespers.

Another important question regarding the Paschal Candle is deserving of a few remarks. It is seldom or never entirely consumed; Can it be blessed a second time? This is sometimes done, after it has been scraped and cleansed from drippings so as to appear in some measure new. Is this in harmony with the rubrics and their interpretation by

the best authorities? De Herdt, who has summarised the authorities on this point, shall answer. He says: The candle must be new, or not blessed; or, if not new, must be entirely remodeled, or remoulded (*refectus*); and, if not remoulded, other wax must be added, and this in a greater quantity than the old wax, otherwise the axiom will hold: *Major pars trahit ad se minorem.** And, discussing the views of those who hold that the same candle may be blessed more than once, without remoulding, or addition, he draws a distinction that is worthy of attention. A repetition of the blessing of things, he says, is permitted when the blessing is that which is called *invocativa*, by which the divine protection merely is besought, as in the case of food, etc. But with regard to that form of blessing which is known as *constitutiva*, by which the things blessed become holy in such a manner that they cannot afterward be devoted to profane uses, such as the blessing of a church, of sacerdotal vestments, and, *beyond doubt, of the Paschal Candle*, so long as the articles retain their proper form, it cannot be repeated. I take this to be the meaning, in this place, of the phrase: *quamdiu ipsæ res integræ existunt.*

There is also a relation between the Paschal Candle and the *Agnus Dei*, which is deserving of notice. As has been said it is seldom that the Paschal Candle is entirely consumed before the Feast of the Ascension. It was not the custom in early times to remould the remnant of the candle left when it was finally extinguished, but the faithful were accustomed to procure small portions of it, and keep them in their homes as a sacred amulet to protect them against evils, especially against tempests. All authors are agreed that it was from this pious custom that the *Agnus Dei*, which, almost universally worn by pious Christians, derives its origin.

A. A. LAMBING.

* Sometimes the lower part of the Paschal Candle is a separate and heavily ornamented piece of wax which serves as a sort of pedestal or candlestick. This may be used each year provided it has not been blessed with the Paschal Candle proper during the ceremony of Holy Saturday. (Editor's note).

THEOLOGICAL MINIMIZING AND ITS LATEST DEFENDER.[1]

(*Continued*)

VIII.

THE PORTRAIT OF JANSENISM.

WE shall borrow this portrait from De Maistre. His masterly description will give us the best logical and psychological explanation of the fact, that even in our days the deceptive system of the sect still finds victims and that men like the author of the Criteria can fall into the old trap.

"Since her origin" says de Maistre[2]" the Church never encountered a heresy so extraordinary as Jansenism. Every heresy separated itself at its birth from the universal communion and even gloried in the fact that it no longer belonged to a church, the doctrine of which it rejected as erroneous on certain points. Jansenism took another course. It denied that it was cut off—it even composed books on Unity, the indispensable necessity of which it proved to a demonstration. It held without blushing or trembling that it was a member of the Church which anathematized it. Up to now if we would know whether a man belonged to a particular society or not, we had to interrogate the society itself; that is to say the heads of it, no moral body having a voice except through them. The moment they said: He never belonged to us or he does not belong to us any more, all was said. Jansenism alone imagined itself able to escape this eternal law. Of it we may well say: *illi robur et æs triplex*

[1] Correct the following *Errata* in the previous numbers on this article;
Pag. 119, line 15 from above, read: *quæ* twice for *qui*.
Pag. 174, line 3 from below, omit the brackets.
Pag. 177, line 14 from below, omit the words inserted in brackets.

[2] De l'Eglise Gallicane.

circa pectus. It had the incredible pretention to be of the Catholic Church in spite of the Catholic Church. It proved to the Church that she did not know her own children; that she was ignorant of her own dogmas; that she did not understand her own decrees, and finally, that she did not even know how to read. It mocked at her decisions. It appealed from them. It trampled them under foot and at the same time proved to other heretics that she is infallible and that they (the other heretics) had nothing to excuse them."

"A French magistrate, of the old race, a friend of Abbe Fleury, at the beginning of the last century, painted a naive picture of Jansenism. His words deserve quotation:—"

"'Jansenism,' he says 'is the most subtle heresy that evil has yet woven. The Jansenists saw that the Protestants by separating from the Church wrote their own condemnation, and that the separation had been a reproach to them. They therefore laid it down as a fundamental maxim never to separate exteriorly and to protest continually their submission to the decisions of the Church, at the expense of finding every day new subtleties to explain these decisions away so that they might appear to submit without changing their sentiments.'"

"This portrait is truth itself, but if we would gain amusement together with instruction, we must hear Mme. de Sévigné, the charming daughter of Port Royal, telling the world family secrets while believing that she was speaking for the ear of her own daughter:—

"'The Holy Spirit bloweth where He will, and He Himself prepares those hearts in which He will dwell. He it is who prays in us with ineffable groanings. St. Augustine has taught me all that. I find him quite a Jansenist and St. Paul also. The Jesuits have a phantom which they call Jansenius, to whom they offer a thousand insults,. . . . . they make a strange outcry and are awaking the hidden disciples of these two great saints.'"

"We can see here better than in any book from Port Royal, the two capital points of the Jansenistic doctrine. 1. *There is no such thing as Jansenism.* It is chimera, a phantom created by the Jesuits. The Pope who condemned the pretended heresy was dreaming when he wrote his Bull. He was like a hunter who opened fire on a man, believing that he was attacking a tiger. And if the universal church applauded the Bull, it was on her part but an act of simple politeness towards the Holy See which leads to nothing of any consequence. 2. What is called Jansenism is at bottom nothing but *Paulinism* and *Augustinism.* St. Paul and St. Augustine have spoken precisely as the Bishop of Ypres. (Jansenius). If the Church pretends the contrary it is because she is growing old and babbles like an old woman. . ."

"This sect," continues De Maistre "is not only the most dangerous but also the most vile on account of the character of deceitfulness that distinguishes it. The other sectaries are at least avowed enemies who openly attack the town which we defend. These on the contrary form part of the garrison; but they are rebels and traitors who, dressed in the very livery of the sovereign and cheering his name, stab us in the back while we do our duty in the breach. Thus when Pascal says:—'The Lutherans and Calvinists call us papists, and say that the Pope is anti-christ, we say that all these propositions are heretical; and that is why we are not heretics.' We reply:—and that is why *you are heretics of a much more dangerous kind.*"

Fénélon has devoted several pastoral letters—each of which forms a book—to the defense of the infallibility of the Church in dogmatic texts and facts. His adversaries, the Jansenists, naturally spoke "in the name of orthodox sentiment" and undertook "the defense of all theologians,"[1] No one knew better than the illustrious Bishop what he calls the "Odiosa arrogantia" of these writers who neither knew

[1] The title of their books were p. ex.: "Sentiment orthodoxe." "Défense de tous les théologiens.

nor cared to know any theology but their own, and whose *prejudices* were so ingrained that they could not brook contradiction. Their arguments still remained "irrefutable" in spite of all the refutations of them, in spite of all the authorities against them, in spite of the supreme authority of the Church that condemned them: "Scriptores illi (negantes infallibilitatem Ecclesiæ in diiudicandis textibus) *opinionibus præconceptis* tantum tribuunt, ut nihil aliud videre, nihil audire sustineant. Excandescunt ubi quis eas quas tantopere fovent, opiniones ex ipsorum animis conatur evellere. Quid quod et continuo prædicant, habere se demonstrationes eiusmodi, ut nihil sit quod quisquam possit reponere. Sed nimirum eos oportet meminisse, omni ætate contigisse, ut quanto quisque peiori causa adversus Ecclesiam decertaret, tanto se iactaret magnificentius, tanto confidentius loqueretur." [1]

Prejudices, and especially school-prejudices, explain many errors, not only outside of, but even within the Catholic Church. Charity does its duty, when it takes these prejudices into account; it can also excuse grave errors which result therefrom. But as soon as such errors begin to spread, it becomes our right and duty to cry out: Halt! and to point them out clearly and without reserve; the more so when the errors appear in the garments of truth.

We may be permitted to borrow a few words more from the same preface of Fénélon for the benefit of our readers: "Neque vero omnes horum scriptorum argumentationes vocesque singulas confutando persequemur quæ nimia diligentia non tam nobis molesta, quam lectoribus otiosa foret. . . . Sed non otiosa quædam suscipitur disputatio, neque vel ad ingenii vim demonstrandam vel ad hominum curiosorum plausus excipiendos accomodata. Facile patimur, nostrum hunc laborem iis non arridere, quos ingeniosa illa verborum species allicit, quos inanis pompa delectat. . . . . Verum par est ut quisque vel abstineat a iudicando, vel

[1] Documentum pastorale II., Preface.

certe non ante iudicet, quam singula, quæ ad causam hanc pertinent, diligenter penitusque cognoverit."

Nothing proves more forcibly the secret danger of these Jansenistic writings than the example of theologians deceived by them as we shall forthwith show to our readers.

Two victims of jansenistic arrogance: Contenson and Bartolo.

Canon Bartolo says: "The giants of Catholic Apologetics, such as Cardinals Bellarmin, Baronius, Pallavicini and many others, in order to defend the infallibility of the Councils and Sovereign Pontiffs, had recourse to the *common doctrine*, that regarded the Church as fallible in questions of fact; and *Contenson* gives as *certain* the opinion which we uphold, and asserts that the infallibility of the Church in questions of fact is a doctrine *only* 15 *years old*." (p. 63.) In a note he gives the text taken from the work of Contenson "Theologia mentis et cordis"—and adds "This work was approved of by the inquisitor, and is qualified as a very precious work in the *Kirchenlexicon* published under the auspices of Card. Hergenroether." (p. 63, 64.)

We answer—1. The "*Theologia mentis et cordis*"—is really a precious work; Contenson's doctrine is generally solid, and his diction always elegant. To his theses Contenson adds ascetic "*reflexions*" very useful for preachers. But the young theologian frequently forgets that the declamatory style is more appropriate for the "*reflexions*," than for the sober exposition of dogmatic theses. Contenson lived at a time when the Jansenists strongly urged their vain "*distinction iuris et facti*," and in matters of moral their indiscreet severity against the Probabilists. He died in 1674, at the age of 33. His impetuous character allowed him to be carried away in these questions by the seductive arguments of the sect. It is for this reason that the *Kirchenlexicon* says in the *same article*:

"Contenson exaggerates freely, he attacks his adversaries

violently; probabilism, in his eyes, was the source of all evil, and the origin of every heresy. St. Alphonsus calls him an 'auctor rigidissimus,' and Lacroix says of him 'Contensonus etiam raptus est impetu; sententiam enim benignam [probabilismum] vocat errorem intolerabilem, *ab ecclesia potius configendam quam sententias Jansenii.*" Hurter says "..... magno animi æstu corripi videtur, quoties aliorum opiniones *etiam probabilissimas* refutare conatur." (Nomenclator, I. p. 33.) There is reason then to doubt his judgment. The 'impetus' and the '*æstus*,' and especially the example set him by the "defenders of all the theologians" may explain the assurance with which he styles his own opinion '*Certain*,' and the contrary teaching "a doctrine only 15 years old."

2. Contenson no longer speaks of his opinion with the same assurance, when in a later part of his work he treats of the same question.—In the thesis itself he does not state the question as it should be stated He says "Quæritur utrum *credendum sit fide divina* et supernaturali, propositiones damnatas ..... reperiri in auctore damnato."—We have already repeated ad nauseam, that this *is* a *question* certainly of *fides supernaturalis*, but not *fides divina*.

Moreover, the question of the Church's infallibility in her judgment of *dogmatic texts*, and of *dogmatic facts* in general, has been given its present form and expressed in these *terms* —now become technical—only on account of the distinction *invented* by the Jansenists and *unknown* until their time either in the history of the Church, or in the history of heresies. *Implicitly* this infallibility of the Church was taught in the general doctrine, that every *definition* of the Church is infallible; *explicitly* and chiefly *practically*, the Church has affirmed this same infallibility by condemning the writings of heretics, and obliging the faithful to submit to her judgment by an assent of faith; (vide supra No. V.)—and *never* have the Fathers, or Catholic theologians, or even heretics themselves denied the infallibility of such decrees, by calling into question, as did the Jansenists, the compe-

tency of the Church to pronounce on a question of *fact*.

3. The Jansenists have always abused the authority of the three great Cardinals and "many others,"—whom Contenson (and after him Bartolo) so triumphantly allege against us. All Catholic theologians refute such an assertion and prove that these "giants of Catholic Apologetics," teach both implicitly and explicitly the infallibility contested by the Jansenists. They show moreover that certain assertions of Bellarmin and others, used by the Jansenists to strengthen their arguments, have really nothing to do with the question at issue; that these great theologians specially affirm that when the Church condemns heretics, her infallible judgment bears on the *doctrines* proposed by them, not on the *persons*, their subjective *intentions*, or the state of their *conscience*. In these cases all theologians unanimously assert "*de internis non judicat Ecclesia*."

4. Would Bartolo,—who denies the infallibility of the Church in the canonization of Saints, being forced by his system to deny it—dare to oppose to us the authority of Bellarmin, if he recalled the fact that this great master-mind of Catholic theology goes so far in affirming the infallibility of the Pope's judgment on such a *fact*, as to call the contrary opinion *heresy!*

Fénélon 200 years ago, in his celebrated pastoral letters, answered in a masterly and ample manner, all those objecjections. He calls the Jansenist opinion on the fallibility of the Church "absurdam," "exitiosam," "execrandam sententiam," and after defending Baronius against the sophisms of these sectaries, he exclaims: "*Quam exhorruisset ille, si divinasset fore umquam, ut hæc ipsi mens et sententia tribueretur!*"[1]

Fénélon assures us that Contenson was not the only young theologian of his epoch who was deceived by that sect which brought to such perfection the art of speaking "in the name of science" and "for love of the Church," and

[1] Documentum pastorale tertium, pars II., cap. XII. De Cardinali Baronio, n. VI.

which knew so well how to shelter itself under "the consent of all theologians" and "testimony of the great saints." Speaking solely of the Jansenists' thesis on the fallibility of the Church in questions of fact, the great Bishop writes to one of his confrères in the Episcopate: "For some years the Jansenists have not been attacked openly enough or with sufficient vigor. Thus it is that they have been able to spread their venom in our colleges and to fill the minds of the young doctors with prejudice... the latter imagine that they are not Jansenists, because they do not see the consequences of so dangerous a doctrine.....; the haughty tone assumed by the sect seduces them; the defenders of the truth are too timid and the sectaries are all the time reaping profit from this immoderate connivance."[1]

We beg to insist on this fact not so much to explain the bold language of Contenson in the question which we are now treating, but because the case of Canon di Bartolo shows us that even in our own days the stratagems of the school of Arnauld can still deceive theologians, and deceive them in a fashion even more dangerous. Contenson, at least, did not have under his eyes such clear and peremptory refutation of the Jansenistic thesis. He had not read the numberless writings in which the learned bishop of Cambrai had pursued the sect into its last entrenchments. He had not seen as yet the question "of right and of fact" treated explicitly by the great theologians. But since his time theology as well as history have spread the light fully and entirely on the perfidious inroads of the Jansenists upon the sacred sciences; their citations have been found to be as false as they are audacious; their boasting has been reduced to silence, and Fénélon has been followed by a crowd of imitators who have unmasked their frauds and beaten down their insolence.

In the celebrated Bull *Auctorem Fidei* Pius VI has torn the disguise from these forgers of theology and history; he has

[1] Responsis ad aliquot difficultates ab Episcopo N. propositas, p. 27.

put us on guard against their captious language, their tendency to clothe their writings with an appearance of orthodoxy. He has described in detail their ingenious method of not even shrinking from contradictions, of hiding their teaching in vague expressions, speaking at one time absolutely falsely, at another obscurely, at a third more correctly on the same matter in different passages. He thus gives us a timely warning and a thorough refutation of their favorite answer: "You do not understand us. We have expressed this same doctrine more clearly in another place." [1]

And now in spite of all this our author has allowed himself to be deceived by the perfidy of the sectarian theologians; he has allowed himself to be imposed upon by their theological rodomontades, he repeats after them and makes use of the same method, the same system, in setting forth his doctrine, in his citations, in his proofs. Here we do not only allude to what we believe we have proved on this matter in our former article, but we have in mind especially two citations which are matchless examples of the system. In order to prove that the Church is not infallible in the definition of truths not revealed or in dogmatic facts, Bartolo not only cites on every occasion orthodox writers—mutilating their texts in order not to give us all their teach-

[1] "Norant illi (prædecessores nostri) versutam novatorum fallendi artem, qui Catholicarum aurium offensionem veriti, captionum suarum laqueos persæpe student subdolis verborum involucris obtegere, ut inter discrimina sensuum latens error lenius influat in animos, fiatque, ut, corrupta per brevissimam adiectionem aut commutationem veritate sententiæ, confessio, quæ salutem operabatur, subtili quodam transitu vergat in mortem. . . . . Quo in genere proinde si quid peccatum sit, hac nequeat, quæ afferri solet, subdola excusatione defendi, quod quæ alicubi durius dicta exciderint, ea locis aliis explicata, aut etiam correcta reperiantur, quasi procax istæc affirmandi et negandi, ac secum pro libito pugnandi licentia, quæ fraudulenta semper fuit novatorum astutia ad circumventionem erroris, non potius ad prodendum quam ad excusandum errorem valeret; aut quasi rudibus præsertim, qui in hanc vel illam forte inciderint partem. . . præsto semper essent alia, quæ inspicienda forent, dispersa loca; aut his etiam inspectis, satis cuique facultatis suppeteret ad ea sic per sese componenda, ut, quemadmodum perperam isti effutiunt, erroris omne periculum effugere valerent. . . . ."

ing; but twice, in two notes, he ventures to cite most orthodox writers and their doctrine *in extenso*, and that *in support of a thesis diametrically opposed to* the teaching of these very men. Not enough. He loudly proclaims that he is "happy" to find *his* theory perfectly in accord with the teaching of others, meaning those same writers who condemned it in the most open manner and in the most unmistakable terms!

In the *same* thesis, in which Bartolo declares more explicitly than in any other passage that the Church is not, and cannot be infallible concerning dogmatic facts, in which he maintains so confidently that she cannot decide with infallibility "the book of Jansenius to sin against orthodoxy," and finally in which he quotes in favor of his opinion Contenson, the "logic" and the "harmony of doctrine," the reader is immediately after this assertion referred to a foot-note which we give here verbatim (p. 65, 66):

"We are happy to find the ideas just expounded in a book which has recently been published by P. Berthier, O. P. (Tractatus de locis theologicis). The work has received the approbation of the superiors of the order and of Canon Peyretti, theologian of Cardinal Alimonda. The text of Berthier runs as follows: *Judiciis ecclesiæ subjacent facta dogmatica et textus dogmatici.* Factum dogmaticum erit, v. gr. Leonem XIII (quem Deus sospitet) hodie Summum Pontificem esse; et quæritur utrum hoc tenendum sit *tanquam de fide*, et ad iudicium Ecclesiæ pertineat; *textus dogmaticus erit liber Augustinus Jansenii*, et quæritur, utrum de fide certum sit, famosas quinque propositiones in illo inveniri seu utrum Ecclesiæ iudicium ad hæc usque se extendat. Facta illa textusve illi *certo certius nec immediate nec mediate* ad revelationem pertinent. *Hujusmodi tamen sunt*, quod nisi cum certitudine asserere possit aliquis romanus episcopus se esse Summum Pontificem, *negantesque damnare;* nisi *definire* valeat, *in aliquo libro inveniri errorem vel veritatem*, tunc *impar omnino erit ecclesia* vel utilibus vel necessariis ad bonum sui et fidelium procurandis. Cum ergo hæc omnia procurandi, sicut et nociva avertendi sui inamissibile habeat, sequitur eam decernere posse circa illa facta illosve textus" (Part I., lib. II., p. 239).

Strange to say, in this quotation B. has underlined only the word *Augustinus* and the phrase *certo certius. . . . mediate.* In another note (p. 44 f.), equally characteristic in its connection with the whole book (notice moreover the words underlined in B.), the author gives *in extenso* what the minutes of the Diocesan Conference of Belley teach (*mæstrevolmente*,

as B. says) concerning the object of infallibility. Here is the quotation:

"The privilege of Infallibility, written or orally transmitted, may in its fullness be taught in the whole Church and preserved from any novelty or change. Hence the object of infallibility must be equally as ample as the deposit of faith, *and extend as far as the duty of the Church to keep intact this same deposit.* It comprises, therefore, in their full extent, not merely the revealed word of God, but all truths which, though not in themselves revealed, stand yet in such *close connection* with revealed truths, that without them the divine word can neither be faithfully preserved, nor with exactness and certainty be proposed to the faithful as matter of belief, nor solidly proved and defended against human errors and the efforts of a false science."

Bartolo then adds: *V. Conc. Vat. Docum*, p. 44, and *The Vatican Council* by Mgr. Martin, Bp. of Paderborn.

We cannot otherwise express our utter astonishment than by asking: Of whom does C. di B. wish to make game, of the learned P. Berthier, or of the Conference of Belley, or of the theologians of the Vatican Council, or of his readers?

It may be worth while to note that the quotation from Berthier is not found in the first edition of the Criteri. The thesis itself was conceived in much clearer terms in the first edition. Here it is: "In establishing the true sense of a human theological work (dogmatic fact), in the canonization of Saints, in the approbation of religious orders, the Church is endowed solely with this natural infallibility which is obtained by a careful and conscientious examination of a question of faith" (p. 66). It is precisely this natural infallibility which the Jansenists used against Fénélon, to explain on one side their "obsequious silence," and to justify on the other their refusal to *believe* the decisions of the Church.

In the second edition the text of the proposition no longer treats explicitly of dogmatic facts in general, nor of any dogmatic fact in particular. It is no longer a question of the "natural infallibility" of the Church, but this infallibility gives place to the "authority" of the Church: Although certain facts placed outside of the sphere of revelation come by divine right under the authority of the Church, its infallibility does not extend to the judgment which the Church renders upon these facts" (p. 58).

Nothing is more elastic than the "submission" which the faithful owe to the "authority" of the Church, in the way in which the one and the other is explained by Bartolo. The "submission" is such that "rebellion" and "insolence" should be avoided. It is evident that the thesis in question has been for the author the subject of extraordinary labor. In the second edition it is developed at least three times more fully than in the first; it is enriched chiefly with quotations of which not one, absolutely not one, proves the least thing in its favor. Some are absolutely misplaced. Fénélon is wrongly quoted in the first edition, as if he held an intermediate opinion on the question of the canonization of Saints. This has disappeared in the second edition. In like manner the author does not dare to say as in the first edition: "The decrees of the Holy See, especially those of Alexander VIII and Clement XI do not demand more than that we may affirm." The opposite was too clearly evident. Bartolo adheres to the "natural infallibility" of the Church in these questions, and he neither will nor can grant more. Why? It is necessary to distinguish it from the "supernatural infallibility" "which is reciprocal with *revelation.*" Edit. p. 69.

That is to say, in admitting the supernatural infallibility of the Church in dogmatic facts, an infallibility based upon the assistance of the Holy Ghost, it would be necessary to renounce the chief thesis of the book; he would no longer be able to teach his pet thesis, which he repeats *à propos* of each criterion: "The infallible magisterium of the Church has revelation *for its sole domain*" (p. 39), "that which is not revealed, does not come within the sphere of the infallible magisterium of the Church" (p. 47). Cf. 75 seqq; 95 seqq; 124 seqq; 214 seqq.

Well, what would there be in the book if this fundamental proposition could be attacked in front and rear?

Bartolo assures us in his first edition (p. 69; in the second this observation is omitted): "We have formulated the

negative proposition after having studied the *theologians of every school!*" But how does it come to pass that he does not condescend to bring forward or to refute even once the arguments of Catholic theologians? Why is he satisfied with giving us the garbled quotations and reciting gratuitous assertions of a school condemned by the Church which have been refuted a hundred times?

As to the Jansenists it was their system; the words of Molière 'Nul n'aura de l'esprit, hors nous et nos amis' express marvellously a principle of the theologians of Port Royal, concerning which Fénélon says: "Satis apparet plurimos ex iis scriptoribus nihil præter sectæ suæ libros laudare et mirari jamdudum assuevisse. Eos quippe fere ad verbum exscribunt" (ibid).

Why does Bartolo follow also the example of the same school in obscuring and *disfiguring* the Catholic thesis, mixing up with it things which are not pertinent to the question? Why does he place the *worship of relics* on the same footing as the canonization of Saints? What does he prove against the Catholic thesis by speaking of the inexactness of the Roman Martyrology, of historical errors in the "Acts" and "sufferings of the martyrs?" What has the suppositious letter of the Blessed Virgin to the inhabitants of Messina to do with the case? Or yet "the 25 nails of the cross of our Saviour counted by the Abbé Graveson?" Are these candid and sincere polemics? Is this warfare between theologians—Catholic theologians at that!

We do not hesitate one instant in applying here the following words of the same Fénélon: "*Adversarii nostri fucum facere lectori non possunt nisi dum rebus apertissimis tenebras offundunt et verum quæstionis statum nolunt agnoscere.*"

Another citation which we are not afraid to call the most unpardonable in the whole book is from Fénélon. Our readers will hardly believe that Fénélon, the intrepid defender of the Church's infallibility in dogmatic facts, who seems even to forget for a moment that mildness which

has passed into a proverb when he refutes the sophisms of disloyal Jansenism,—Fénélon, the indefatigable adversary of the famous "distinction," who even found in that "distinction" the most dangerous poison of the sect—Fénélon, the model of humble and filial attachment to the decisions of the Holy See, of whom we can most justly say by reason of his full and entire obedience: et *fecit* et *docuit*—that Fénélon, the great, and learned Fénélon, should furnish Canon di Bartolo with the longest quotation which we find in his book! On four entire pages the "criteria" triumphantly spreads out the testimony "of the illustrious bishop of France," a testimony which must disconcert and stupify every reader who has even heard the name of the saintly Bishop. For according to these four pages *as they are presented by Canon di Bartolo*, Fénélon undertakes the defense of Jansenism and openly justifies rebellion against the authority of the Church.

By what artifice has Canon di Bartolo been able to change rôles in this fashion. Rather we may ask, from what Jansenistic source has he drawn his citation? How can he have been deceived and how can he deceive his readers in such a way?

Fénélon proves against the Jansenists that "the Church is infallible in stating that a certain text is orthodox, or heretical." This truth is so clear, in his opinion, that he adds: "Aequus lector non sine indignatione mirabitur rem adeo claram et simplicem in controversiam vocari." He concludes from this that, after the condemnation of the five propositions, every Catholic should not only *keep silence*, but also *believe* in the truth of this judgment of the Church: "*et tacendum* est *et* illud *plane credendum* quod ipsa decreverit."

The Jansenists refused this act of faith, saying, that in these questions the Church possessed, at most, but a "natural infallibility," a "moral infallibility," based on the "evidence of facts,' and that, consequently, they could not make an act of faith on these decrees.

Fénélon answered: This subterfuge is merely a decoy; your theory is absurd and dangerous, it saps the basis of the infallibility of the Church, it authorizes the rebellious spirit of the reformers, it introduces Protestant subjectivism into the Church.[1]

The Jansenists appealed to the authority of the Fathers and Doctors, notably to St. Augustine and St. Thomas, to prove that we are not always obliged to believe in the judgment of the Church.

Fénélon refutes them by an *argumentum ad hominem*. Certainly there are decisions of the ecclesiastical authority in which the faithful are not bound to make an act of faith, whether because the authority which decides is not the supreme and infallible authority, or because the decision touches particular and not dogmatic facts, such as, for example, the guilt of a particular person charged with a crime. It is of *such judgments alone* that St. Thomas and St. Augustine speak, and they are right in saying that Catholics are not obliged, and cannot be obliged to accept judgments of this kind by an act of faith; for an act of faith supposes an infallible judgment, a supernatural certainty, and, consequently, a supernatural infallibility.

But, he adds, *here the case is altogether different:* the judgment concerns a dogmatic fact, and has been delivered by the supreme and infallible magistracy of the Church, and the same Fathers and Doctors whom you have cited to support you, condemn your disobedience, by which you only prove that you are blinded by the spirit of a sect "quam tot ecclesiæ judiciis profligatam novistis."[2]

Now, what does Canon Bartolo do?

He quotes Fénélon (pp. 49–53) to support his thesis:

[1] See "Documentum pastorale *alterum*, quo diluuntur quæ variis scriptis proposita sunt adversus primum documentum," and "Documentum p. *tertium*, complectens testimonia Patrum."

[2] See "Documentum quartum pastorale, quo probatur Ecclesiam ipsam esse, quæ et formulæ subscribi iubet *et, dum id iubet, nititur infallibilitate, ad textus diiudicandos promissa*."

"What is not revealed does not come within the domain of the infallible magistracy of the Church" (p. 47). "Let us hear," he says, "what Fénélon, the illustrious Bishop of France, and marked for his devotion to the Holy See, says on this subject." And then he cites *only the first part of the argumentum ad hominem*, viz., what Fénélon sets forth as the argument of the Jansenists, and stops short at the "but," that is, *he stops just where Fénélon begins his reply and refutation!*

Moreover, Canon di Bartolo gives even the first part of the argument in a manner very incomplete, and in a way which destroys its true sense, *putting aside all that might explain the true sense*, and make clear the end which Fénélon had in view.

Besides, Canon di Bartolo has *not a word* to inform the reader that Fénélon is speaking *against* the Jansenists; *not a word* to indicate the *true thesis* defended by the great bishop In one word, Fénélon is simply made to speak as a Jansenist; he tells us in the meaning of the sect, "that each one can be right against the Church; can reason more wisely than she; can be more enlightened on this point; reprehend her, contradict her;" provided that all this be done "without boasting, presumption, or arrogance." The whole text. quoted by Canon di Bartolo, makes the reader believe "that the pernicious dogma," of which Fénélon says, "that they wish to spread it more subtly by silence," is not the "dogma" of the Jansenists, but, on the contrary, the truth defended by the Catholics. That is to say, thanks to this ignoble stratagem of the Jansenists, the great Fénélon is presented to the reader as stigmatizing, as a "pernicious dogma," the very truth to the defense of which he consecrated his life.

We say "thanks to this ignoble stratagem of the Jansenists." For, in the letter to his Confrère cited above, Fénélon alludes to the shameful abuse which his adversaries made of his writings, and notably of this same passage, quoted by Canon di Bartolo. He says in that document: "*Non hæc versutia*

ingenii est a me excogitata; argumentatio est simplex, perspicua, brevis et peremptoria, quam omnes sectæ Principes ex. SS. Augustino et Thoma deprompserunt. *Tantummodo illam repeto verbatim et retorqueo adversus sectam ipsam, cui acceptam refero.*[1]

It must have been a Jansenistic product of this kind that Bartolo had under his eyes. For certainly we will not do him the wrong to believe that he read Fénélon's own writings.[2]

In order to avoid any possibility of laying the blame of the garbled citations, which we here point out as found in Canon Bartolo's book, at the wrong door, we shall designate the originator of them, whoever that be, as X.

We find Fénélon referred to in his "Third Pastoral Instruction, second part." (Should read "Fourth Pastoral Instruction.") In the very heading of this instruction Fénélon clearly indicates that it contains the refutation of Canon Bartolo's thesis: "Documentum quo probatur .... Ecclesiam niti infallibilitate *ad textus* dijudicandos promissa." *Promissa*, in the sense in which Fénélon uses it, evidently means that this infallibility in regard to dogmatic facts has been promised to the Church by its divine Founder and *is contained in Revelation.*

In order to prove beyond all doubt the truth of what would appear at first sight incredible, namely that X copied from a Jansenist, we must be allowed to enter into a few details.

The first sentence extracted from Fénélon and quoted by X (St. Augustine's words) are found in the Fourth Instruction, part second, chapter V, number 3. X skips over the four following sentences of Fénélon, which would indicate to the attentive reader the true aim of the Bishop's instruction. The omission is in no way indicated by our writer. X quotes (saying "Fénélon continues") the latter part of section 1, and the whole of section 2, the first sentence of section 3, and then stops prudently—as soon as he approaches the fire—at the phrase which treats of dogmatic facts: "si sit igitur fallibilis Ecclesia in textibus judicandis. . . ." For the same reason he skips the rest of section 3, the whole of number IV the first part of number V where the

[1] "Responso," p. 29.

[2] See foot-note on next page (24 bis).

question of "fautores Jansenii" is too clearly set forth to be misunderstood, and where Fénélon quotes another text of *St. Augustine.* It is after *this last text,* omitted by X that Fénélon continues: "Ex hoc porro loco S. Augustini constat. . . ." In spite of this fact X immediately joins these words with Fénélon's sentence in the third chapter, and without in the slightest manner indicating the omission. In the same way he skips, without giving the reader any warning, almost the entire portion contained under number VI in which Fénélon points out to the Jansenists, by citing St. Augustine himself, the duty of accepting the decrees of the Holy See, and of "subscribing to them and of taking the oath of acceptance," and this on account of the "infallibilitas Ecclesiæ circa textus judicandos." X merely quotes the three last phrases of number VI, which relate to the other hypothesis of a fallible Church, in which it is said that "far from subscribing, far from believing, far from pledging oneself under oath, each and every one can argue against the Church and contradict it," etc. After this phrase X puts continuation-marks and then adds as if still quoting Fénélon in the same connection: "If the Church does not act this way, and if she acts in a manner entirely the opposite, without being infallible, she *tyrannizes* over consciences." This clause is not found in the chapter cited from Fénélon, which ends with the previous quotation. X has fished it out of chapter VII. We will complete this quotation by giving the entire passage of the original, which completely overthrows the whole thesis which it pretends to support: "Ex invicta igitur Ecclesiæ constantia qua ab annis quadraginta insertum in formula sua jusjurandum exigit, manifeste elicitur ac demonstratur, *aut impiam ab ea tyrranidem in conscientias exerceri, aut infallibilitatem sibi a semetipsa tribui* in judiciis quæ de textibus pronuntiat declaratque. Quisquis renuit *impiam hanc ac pertinacem universæ Ecclesiæ catholicæ tyrannidem assignare,* non potest retro pedem ferre, non potest recusare, ne confiteatur, Ecclesiam non arbitrari sui juris esse, conscientiis 'vim facere,' nisi quia suæ in ea re infallibilitatis sibimet conscia et certa est."

To day we can truly say: the Church has for two hundred years maintained her right of exacting from the Jansenists an act of faith and an oath to the same effect. The Church affirms to-day, as she did two hundred years ago, the supernatural infallibility of her decision that the book of Jansenius contains heresy. Our author continues to teach the contrary, and as he attempts to support that teaching by the authority of

Fénélon, we apply to him the language of that great Bishop: You choose to cast the greatest insult into the face of your mother, you prefer to accuse the Spouse of the Holy Ghost of being "an impious and insolent tyrant" rather than to renounce the prejudices which you have imbibed from the theology of a condemned sect!

The same bad faith is manifested in the remainder of the quotation where Fénélon explains the words of St. Thomas, that there can exist in the Church "in quantum est hominum congregatio, aliquid ex defectu humano in actibus ejus quod non est divinum," ex. gr. "quando a falsis testibus decepta est, cum judicia tulit de *possessionibus*, aut de *criminibus* aut de *matrimoniis*." The cunning displayed in the quotation can not be more forcibly stigmatised than in the words with which Fénélon concludes his 'argumentum ad hominen' in relation to St. Thomas: "Hæc porro omnia dicenda essent, si verum id admitteretur, verbis nempe St'i Thomæ fallibilitatem ecclesiæ *non minus circa textus* asseri, quam circa possessiones, tyrannica formulæ (juramenti) constitutio. *Est ergo suppositio ista impia et ecclesia et Sancto Thoma prorsus indigna.* (Ibid. chap. vii., 1 in fine).

We may here add that our own quotations are taken from the first edition of the "Documenta Pastoralia," Valencenis. 1705.

After having supported his thesis by the above questionable citations from Fénélon, Canon di Bartolo says "Fénélon's opinion has always been that of Catholic theologians." We are tempted to imagine that this expression is likewise taken from the "Theologians" of Port Royal, by whom the Canon has allowed himself to be so strangely mystified. But we readily accept the statement *in sensu ab auctore non intento sed objective verissimo.* All theologians hold with Fénélon, that our author's thesis is false, and they teach with one accord that the Church is infallible in her judgments concerning dogmatic texts.

The Canon seems to trifle with the understanding of his readers, whilst he abuses at the same time the name of another prince of the Church, whose memory will ever remain in benediction in the hearts of all the faithful, when he adds immediately after the sentence quoted above: "Cardinal Newman says expressly:—The very moment the Church

ceases to speak,[1] at which she, that is God who speaks through her, circumscribes her range of teaching; there private judgment of necessity begins, there is nothing to hinder it.

Keeping in mind the thesis in support of which Canon di Bartolo cites the illustrious names of Fénélon and Cardinal Newman, we cannot but repeat in their regard the words of Fénélon himself, when he expressed his just indignation in the case of Baronius "Quam exhorruisset ille si divinasset, fore unquam, ut hæc ipsi mens et sententia tribueretur!"

J. SCHROEDER.

TITULARS IN APRIL.

I. ST. FRANCIS OF PAULA.

Occurrit 2. Apr. sed propt. oct. Pasch. transfer. in 1. diem liberam, quæ est 7. Apr. ubi celebratur cum die Octava immediate sequente. Fest. S. Cyrilli ulterius movend. in 9. Apr. et S. Isidori in 10. Apr.

Pro Clero Romano, fest. S. Cælest. movend. in 15. Apr. S. Cyril. in 9. Apr. et S. Isidor in 10. ejusd.

II. ST. ISIDORE.

Occurrit 4. Apr. et transferd. in 7. Apr. ubi celebr. cum oct. partiali. De hac. fit 8. 9. et 10. Apr. et de die Octava 11. Apr. S. Leo figend. 12. Apr. et S. Cyril. ulterius transferend. in 15. Apr.

Pro Clero Romano, idem, sed figend. S. Leo 15. Apr. S. Cœlestin. transfer. in 20. Apr. et S. Cyril. in 18. ejusd.

III. ST. VINCENT FERRER.

Occurrit. 5. Apr. et transfert. in 7. Apr. ubi celebrat. cum oct. partiali De hac fit 8. 9. et 10. Apr. et Octava celebr. 12. Apr. cum com. Dom. Fest. S. Cyril. ulterius transfer. in 15. Apr. et S. Isidor. in 16. ejusd.

Pro Clero Romano, fest. S. Cœlestin. movend. in 17. Jun. S. Cyril. in 18. Apr. et S. Isid. in 20. ejusd. Fest. vero S. Julii figend. 15. Apr.

[1] The italics are ours.

IV. ST. LEO THE GREAT.

11. Apr. ut in Calend. De Octava fit 15. 16. et 17. Apr. et dies Octava celebrat. 18. ejusd.

Pro Clero Romano, idem. Fit de Oct. 15. Apr. et de die Octava 18. ejusd.

V. ST. ANSELM.

Apr. 21, ut in Calend. Com. oct. per tot. Oct. except. 25. Apr. Fest. S. Turib. mutand. in 11. Maii et 28. Apr. fit. de Octava S Anselm. Dupl.

Pro Clero Romano, idem. S. Turib. mutand. in primam diem de se liberam.

VI. ST. GEORGE.

Apr. 23, Except. 25. Apr. fit com. Oct. singulis diebus. Apr. 30. celebr. Octava et fest. S. Cathar. figitur 11. Maii.

Pro Clero Romano, idem, sed non mutatur S. Catharina; fit com. Oct.

VII. ST. ADALBERT.

Fest. S. Georg. mutand. in 11. Maii et *pro Clero Romano* in primam diem de se liberam.

Apr. 23, S. Adalberti Dupl. 1. cl. cum oct. Mutatis mutandis pro utroq. Clero ut octava S. Georgii. S. Cathar. in Calendar. commun. mutand. in 13. Maii.

VIII. ST. FIDELIS.

Apr. 24, Except. 25. Apr. fit com. Oct. singulis diebus etiam in die Octava, fest. SS. Philip. et Jacob.

Pro Clero Romano, idem.

IX. ST. MARK.

Apr. 25, ut in Calend. Fit. com. Oct. singulis diebus except. 1. Maii, et fest. S. Athan. mutat. in 11. Maii.

Pro Clero Romano, idem cum except. commemor. Oct. 30. Apr. et mutat. S. Athanas. in aliam primam de se liberam diem.

X. ST. TURIBIUS.

Apr. 27, Except. 1. et 3. Maii et *pro Clero Romano* etiam 30. Apr. fi com. Oct. singul. diebus et fest. S. Monicæ mutatur in 11. Maji, *pro Clero Romano* in aliam diem primam liberam de se.

XI. ST. PAUL OF THE CROSS.

Apr. 28, Mutatis mutandis, applica dicta pro Octava S. Turibii, cum mutatione S. Pii loco S. Monicæ.

XII. ST. CATHERINE OF SIENNA.

Apr. 30, Pro utroq. Clero except. 1. et 3. Maii fit com. Oct. singulis diebus. De die Octava etiam tantum fit com. hoc anno ob festum Ascensionis.

H. GABRIELS.

Chanting the Passion.

Qu. There are only two priests attached to this church. Could we arrange for the chanting of the Passion on Good Friday in this way: The celebrant to take the part of Christ, the other priest and a layman, (the latter to remain outside of the sanctuary) or a simple cleric, to take, respectively, the parts of the narrator and the turba?

Resp. The celebrant at the altar may chant the part of Christ, but the other portions must be sung by two deacons (or priests). The following decrees bear directly upon the above questions:

DUBIUM I.

Feria III. et IV. Majoris Hebdomadæ canitur Passio a duobus, sed vocem Christi dat ab altari sacerdos celebrans.

S. R. C. respondendum censuit:

Permitti posse defectu Ministrorum.

Die 10 Jan., 1852.

DUBIUM II.

In cantu Passionis textus evangelicus potestue cantari ab

organista, maxime qui sit clericus minorista vel saltem subdiaconus?

S. R. C. respondit:

Negative.

Die 22 Martii, 1862.

DUBIUM III.

In Missis hebdom. majoris canitur aliquando Passio non solum a subdiaconis, verum et a laicis et multoties ab uxoratis contra Cær. (Lib. II. cap. 21). Adest etiam consuetudo ut in *privata* cantetur *Passio*, immo et etiam sine illa; solus enim sacerdos quilibet, quin missam celebret, exit ad altare cum omnibus paramentis, ibique adest, dum statim Passio canitur.

S. R. C. respondit:

Abusus omnino tolli debet.

Die 16 Jan., 1677.

DUBIUM IV.

Utrum in Missa *cantata* a celebrante, absque ministris sacris, *Passio* Domini *legi* possit usque ad "Munda cor" et *cantari pars quæ sequitur* "Munda cor"; vel tota cantari in tono evangelii; vel etiam duæ partes, scilicet, narrationis et sinagogæ cantari a laicis, et verba Jesu Christi a celebrante, uti olim consuetum erat in pluribus locis nostræ Galliæ?

S. R. C. respondit:

Negative.

Die 13 Septembris, 1879.

(Decr. auth. n. 5794 ad VII).

Stipendia Missarum on Christmas Day.

Qu. Is it allowed to take a stipend for all three masses on Christmas day? A friend of mine maintains the affirmative, on the ground that the masses on Christmas day are according to the desire of the Church, whereas "Bination" is a privilege and in a manner contrary to the wish of the Church. By answering this you will greatly oblige several confratres.

Resp. The affirmative is correct. Benedict XIV in his famous Indult granted to the clergy of the Spanish and Portuguese dominions, whereby the privilege of celebrating three masses on All Souls day is permitted, speaks of the universal custom of receiving a triple stipend on Christmas day ; whilst he expressly forbids the receiving of the same thereafter on other days when the Holy See grants the celebration of two or even three masses. The passage referred to reads as follows ; Ubique esse receptum .... ut in solemnitate Nativitatis Domini pro tribus missis tria recipiantur charitatis stipendia, etc. [Bull r. t. XLVII, p. 276.]

Funeral Sermon before the Absolution and without Stole.

Qu. 1. Is there any objection to preaching the Funeral sermon after the Gospel of the Mass, as is sometimes more convenient for the preacher if he should have to leave before the end of the ceremony, and also for persons in the congregation ?

2. Should the stole be worn ?

Resp. According to the rubrics [Cerem. Episc. lib. I. c. XXII, 6 and lib. II. c. XI, 10.] the sermon in the celebration of the funeral rites is to be preached after the Mass, before the Absolution.

" Si sacerdos sermonem habere debeat vel velit " says the Manuale Sacerd., Lehmkuhl edit. " in laudem defuncti, pro quo missa celebrata est, ejusmodi concionem nunquam inter ipsam missam aut finito Evangelio missae facere licet, sed tantummodo finita missa et quidem ante Absolutionem. "

Neither stole nor surplice are to be worn, but the black cassock simply " Vestibus nigris i. e. sine cotta et stola." [S. R. C. 14 Jun. (Jul. ?) 1845. auth. 5010.]

Incensing at the grave.

Qu. After the Antiphon " In Paradisum " the Roman Ritual prescribes a prayer and the use of incense and holy water, when the grave is not blessed ?

1. Is incense also to be used when the grave has been previously blessed ?

2. Is it to be used after the "In Paradisum" when the latter together with all the other cermonies are performed in the church? The Statutes of our Diocese [Cleveland] say "Incensum semper adhibendum est post primum Kyrie eleison et etiam post Antiphonam 'In Paradisum.'"

The intent would seem that the incensing is proper to the body and not to the grave alone.

Resp. Rubricists generally, in commenting on the form of the Roman Ritual prescribed in the case referred to maintain that the incensing is to be omitted after the Antiphon "In Paradisum" whenever the grave is already blessed. Hence the incensing would also have to be omitted when the entire ceremony is performed in the church.

The custom of using incense, at the grave, even when it is already blessed, seems to prevail in certain European dioceses, as we find it sanctioned in some local Rituals; whence it may have been introduced into this country. De Herdt in his Praxis [vol. III n. 257-260.] says: "Si sepulchrum non sit benedicendum, omittuntur etiam aspersio et incensatio corporis, quia haec non praescribuntur nisi ratione benedictionis sepulchri, et idcirco si sepulchrum non benedicatur, nec etiam corpus est aspergendum et incensandum." "This would seem to hold *a fortiori* when the entire ceremony is performed in the church. For the rest, the incensing is of course equally applicable to the body and to the grave when done according to the prescribed ritual.

The Proper Name in the Oration for the Dead.

Qu. In some of the prayers said in Requiem Masses the letter N. occurs, implying that the name of the deceased for whom the Mass is being offered should be expressed. In the case of a Religious deceased, do you mention the baptismal name or the name adopted in the Religious Community?

Resp. We do not think there is any rule. Judging from analogous usage in the liturgical service of the Church, either one, or the other, or even both names might be expressed. Thus, in the prayers inserted in the Missal and Breviary on

occasions of Beatification or Canonization, the baptismal name is generally inserted, but sometimes also the adopted name. In the case of St. Rose of Lima the baptismal name, which was Isabella, is omitted, as likewise in the case of St. Francis of Assisi, whose baptismal name was John.

Names such as Carola, Aloysia, Dolores, etc., which are not in the martyrology, but stand for Maria a S. Carolo, M. a S. Aloysio, Maria dolorosa, may nevertheless be expressed in their ordinary (latinized) form in the Oration for the Dead, because their purpose as the object of our prayers is verified in this way.

Conclusion of the Orations in the "Benedictio Aquæ."

Qu. The Baltimore Ceremonial in concluding the oration of the exorcism of salt has, *Per Dominum. Amen.* In the exorcism of water the conclusion of the oration is, *Per Dominum nostrum. Amen.* Looking in the Missal, I find *Per Dominum* in both places. The Roman Ritual of 1750 has for the first, *Per Christum Dominum nostrum. Amen.* For the second, *Per Dominum, etc.* Which is correct? and is the ending simply *Per Dominum nostrum. Amen,* or does the clause continue, as in the orations in the Mass and Office, viz., *Per Dominum nostrum Jesum Christum, filium tuum, qui tecum vivit et regnat in sæcula sæculorum. Amen?*

Resp. The latest Roman edition has uniformly *Per Dominum nostrum. Amen* for both cases. This appears to be an abbreviation for the full form, *Per D. n. J. Christum, filium tuum, qui tecum vivit et regnat in sæcula sæculorum. Amen.* The conclusions of liturgical orations outside of the Mass and Office are usually the short forms, *Per Christum Dominum nostrum,* or if the second person of the H. Trinity has been mentioned in the prayer, *Per eundem Chr. D. n.* If the oration is addressed to our divine Saviour, the short conclusion is: *Qui vivis et regnas per omnia sæcula sæculorum. Amen.* However, there is no short conclusion which simply reads *Per Dominum nostrum. Amen.* Hence we infer that the expression stands for the above-mentioned longer form.

It is somewhat misleading that in other similar cases the abbreviation *etc.* is placed after the first words of the conclusion, which is not the case here; and this might present a case of emendation to the future correctors and editors of the Roman Ritual which is in other respects perfect since typical editions have been made at Ratisbon.

BOOK REVIEW.

MANUAL OF CHURCH HISTORY by the Rev. T. Gilmartin, Prof. of Eccl. Hist., St. Patrick's College. Maynooth. Vol. 1. pp. 532. Dublin. M. H. Gill and Sons, O' Connell St. 1890.

The student of Ecclesiastical History is fairly well supplied with English Manuals describing the general course of the Church's life. Alzog. Brueck and Birkhæuser cover the wide field pretty fully and closely. But the want has long been felt of some work which should take up the prominent events and controverted subjects as they occur chronologically in the course of Church History, and discuss them more at length in critical fashion. The eloquent Prelections of Palma and the learned Dissertations of Jungmann have done excellent service in this line. Both these works, however are incomplete, and are written in Latin. Whilst English is hardly an apt medium for the technical thought of scientific Theology, it is well enough suited for History and there are obvious reasons why it is better that our students should have English texts on the latter subject. The volume before us helps to supply the gap in the English literature of Church History. Its author has modestly "intended it as a class-book for ecclesiastical students who have to read a course of Church History in a comparatively short time." (Pref.) It presupposes, some acquaintance with its general subject matter, and enters scientifically into features and questions as they stand out more strikingly in the course of the Church's growth. Having surveyed Pre-Christian Judaism and Paganism Fr. Gilmartin discusses somewhat after the style of Palma and with the same outcome the knotty controversy regarding the date of our Lord's birth and death. The first chapter on the rapid spread of Christianity during the early centuries, is at once fuller in description and more philosophical than the corresponding lec-

ture of the learned Roman Professor. The latter simply notices the rapid growth of the Infant Church, as attested by the younger Pliny, Tertullian, Sts. Justin and Irenæus, and then goes on to show the necessity of supernatural power to explain the wonderful phenomena in a negative way by answering the famous adverse hypotheses of Gibbon. Fr. Gilmartin follows more in detail the spread of the Faith in Asia, Africa and Europe, and looks for the natural agencies, inherent in Christianity and its environment which were used by Divine Providence in its propaga, tion. These he finds in the elevated dogmatic and pure moral teaching of the Christian Religion ; in the preparatory influence of Judaism, and the evident barrenness of Paganism ; in the unifying power of Rome ; in the accomplishment of Messianic prophecies recorded in the Old Testament, and preserved in pagan tradition and Sibylline oracle ; lastly and especially in the miraculous power promised by Christ to His ambassadors and manifestly exercised by them in the sight of Jew and Gentile. Some of these causes the reader notices, are of those alleged by Gibbon, but not one of them, it is equally plain, is primary ; each on the contrary, is adequately causative only under the influence of Divine Grace. Still they are secondary causes, and because natural and visible, come directly under the range of History ; and as such are here set forth by the author. In this same chapter are also shown the obstacles to the spread of Christianity—the antagonism of human passion, of Paganism and of Judaism, especially prior to the destruction of the Temple. In fuller detail is noted the opposing influence of the pagan schools, especially the insidious workings of Neo-Platonism.

"Simplicity, clearness and order," have been the qualities at which Fr. Gilmartin has aimed, and not much reading is required to see how truly he hits the mark. He has moreover enhanced these inner perfections of style and method by visible helps of typography, divisions, marginal synopses., etc.

Though intended primarily as a class-text, the book deserves wider extension. It will give the "busy man" a very clear and sound view of many fundamental questions in the history of the Church and be a safe guide in directing wider reading. As the author says, he "has consulted standard Protestant and Catholic historians alike;" and has verified as far as possible "all statements by references to the sources of Church History. Wherever objections, based on history, are urged against the teaching of Catholic faith, he has carefully noted the general

principles of solution." (Pref). An illustration of this point the reader will find in the chapter on the Temporal power of the Popes. (xxxii).

The present volume extends to the middle of the Second Period of Ecclesiastical history—A. D. 1073. The author promises to complete the course in an additional future volume. We trust, however, he will also hereafter expand these concise chapters into more elaborate dissertations. Such an enlarged work would be a most useful addition to its kindred literature.

SUMMA APOLOGETICA de Ecclesia Catholica, ad mentem S. Thomæ Aquinatis. Auctore Fr. J. V. De Groot, Ord. Præd., S. Theol. Lect.—Ratisbonæ: Inst. Libr. pridem G. J. Manz. 1890. Fr. Pustet & Co., New York and Cincinnati.

A textbook of apologetic science "ad mentem S. Thomæ," and from the pen of a Dominican, deserves, as it naturally commands, more than ordinary attention on the part of the students in theology. There have been written numerous able apologies of the Catholic faith at all times in the history of the Church. Justin Martyr, and later Athanasius in his "Adversus Gentes," gave distinct form to the arguments by which the religion of Christ should vindicate its claim of presenting truth, against the superstitions or unbelief of the pagan world. St. Thomas, in his "Summa contra gentiles," arrays in logical order the arguments from natural reason by which the separate articles of faith may be defended against the false reasonings and assumptions of the pagan philosophers. But Fr. De Groot does much more. He analyzes and arranges in scientific order the principles of fundamental truths, and thus prepares the way for the adoption of fair methods in reasoning upon the facts of faith. The demonstrations rest in each case on fixed and certain evidence, so that he who is disposed to reason about the doctrines of revealed religion may find what has been aptly called sufficient motives of credibility. The science of apologetics, therefore, differs from the works of Christian apology in this, that it points out the methods of defence, and not simply the weapons. Nor can it be confounded with either the science of dogmatic theology or that of philosophy, although it necessarily trenches upon both. Theology proper has for its object the mysteries of religion which transcend reason, and it accepts the principle of divine faith. But in apologetic science human reason is the leading principle, and the truths of faith are considered in their relation to reason, that is to say, in so far as they appear credible to common and

unbiassed sense. On the other hand, whilst the principle of human reason is applied to the facts of faith in apologetics, it cannot be said to be identical with the science of philosophy, because it takes certain things for granted which the philosopher should have to prove. Thus the existence of God, the spirituality of the soul, have a place in apologetic science as factors that must be admitted in proving or defending the Christian religion. Considering that the science of apologetics treats fundamental facts established upon divinely revealed teaching, and that it does so by the application of reason, it might appear that it would partake of the unchanging character of both these elements, to wit, faith and reason. Nevertheless, apologetic science, like moral theology and ethics, is progressive. The reason of this is, because, being the science of defence, its object must be to adapt its methods to the nature of the attacks made against it. Lacordaire, whom Fr. De Groot cites, recognized and bore witness to this fact at a time and in a land when it was much less necessary than it is to-day to change adroitly and often the weapons used in the defence of Catholic faith. And herein Catholic theologians are often at fault. They fight with arms which are out of date. They use arguments which, however formidable in the past, have lost their application, their power of carrying the long distances which a new order of attack has brought about. Hence that which was at one time a sufficient motive to elicit the consent of reason to the acceptance of revealed truth, is no longer so, because history and archæology and experimental science have introduced new aspects of old questions, and are constantly raising fresh doubts in the minds of men who enter upon the scene of inquiry without the preparation and grace of a supernatural faith.

The requirements, therefore, of a thoroughly scientific work on the subject of apologetics are, first of all, the establishment of definite authorities for the facts stated in connection with the doctrine of the Catholic faith. These authorities are the S. Scriptures, not as inspired writings, but as historical documents. In a similar way the early ecclesiastical writers are cited as concordant witnesses of uninterupted tradition. The definitions of councils have a similar value. They establish the actual belief of christians at different periods of the history of revealed religion, and beyond this they secure a kind of accuracy which we could hardly look for in the ordinary writings of individual teachers of the Christian faith. These facts, historical in their nature, become the subject of

inquiring reason as to the proportion which exists between their actual value as facts and the claims which Christian doctrine rests upon them. Whilst the method of the Angelic Doctor is scrupulously followed, even to the use of his words in establishing certain fundamental arguments, the author of this work shows his knowledge of the field upon which we stand to-day, and the true value of the difficulties which rationalism brings against the rights of faith. His mention of writers and doctrines of recent date, both for and against his own position, proves the author to have been alive to the requirements of the work he has undertaken. The method and style are throughout clear and simple, which can hardly be said to be a common feature in books which have been digested by the speculative genius of German theologians. No doubt much that would have rendered the work less perfect in this respect has been set aside by the rigorous scholastic method of thought and argumentation to which Fr. De Groot has wisely confined himself.

THEOLOGIA MORALIS juxta doctrinam S. Alphonsi de Ligorio, Doctoris Ecclesiæ. Auctore Josepho Aertnys, C. SS. R. Editio altera, aucta et recognita Tom. 1 and 2.

SUPPLEMENTUM AD TRACTATUM de Septimo Decalogi præcepto secundum Jus Civile Gallicum. Paderbornæ, Ferdinand Schœningh, 1890. Fr. Pustet & Co., New York & Cincinnati.

A feature which appears to be characteristic of the writings of the disciples of St. Alphonsus is the practical and simple method by which they appeal to the intelligence of the reader or student. P. Aertnys, too, has been known for this in his theological writings, where such a course is above all else of great value. The present work was favorably received in its first edition, and this new issue bears the marks of a careful revision. The author tells us also that in a few instances he has thought it expedient to change his former views. He does not say what these changes are, but a careful examination shows that in all important and hitherto distinctive issues of the school of St. Alphonsus he has remained true to the traditions of his sainted teacher.

A close comparison with the first edition brings to light a decided improvement in the wording of the definitions. Thus the statement of the principles of human actions is much more accurate than that of the former edition. The same may be said of the explanation *de voluntario*, which gains considerable light by being made more complete. Everywhere throughout the two volumes this improved accuracy of expres-

sion is noticeable. . . . For example, in the chapter which treats of the obligation of fasting, we have "pueri rationis usum habentes," where the former edition read "omnes ratione præditi," which would be manifestly open to objection. We doubt, however, whether it is an improvement to say "non autem ante septennium completum" for "quales esse ante septennium pueri non præsumuntur." (vol. I., p. 402, n. 3). The answer to question 8 in the following article seems to us hardly consistent with the reasons assigned in the preceding paragraph, where a different inference is drawn from similar premises, "quia non deperditur substantia," etc. This question has been fully treated in the AMERICAN ECCLESIASTICAL REVIEW, vol. II., p. 283. Further changes are in the nature of additions and citations, mainly from S. Thomas Aquinas, Villada, and the S. Congregations. One of the solutions implying a change in the author's views on the subject of absolution from reservations is found lib. VI., tr. 5, n. 246, qu. 3, where the answer is simply *affirmative*, instead of *ordinarie consultum est ut abstineat*, as we read in the first edition. In the chapter *De Indulgentiis*, on page 431 of volume II., n. 212, b., the *Rosaria Crucigerorum* should have been added. The author states his view on the subject of hypnotism in a supplementary note at the end of the second volume, which is somewhat more stringent than his view given of it in connection with animal magnetism in the body of the work. As regards the view expressed in n. 170, qu. 5, we rather agree with P. Lehmkuhl, who holds that the act of contrition elicited in confession covers also the sins which a penitent remembers and accuses himself of after having received absolution, and that it is therefore unnecessary to renew the act of contrition in such a case.

All in all, in the work of P. Aertnys is a valuable addition to the great books on moral theology of recent times; and this second edition deserves the praise accorded to the work on its first appearance even in a more eminent degree.

MISSA DE NATIVITATED OMINI, including Gradual and Offertory for Christmas, for two voices, Soprano and Alto, with organ accompaniment. Composed by Bruno Oscar Klein.—New York: J. Fischer & Bro. 1890.

This mass is well written. The author does not call it "an easy mass," which stereotyped phrase, when applied to Church music too often tells nothing more than that it was easy to compose. But just

as easy writing means frequently hard reading, so easy singing means as often very hard listening. While employing only two voices, the composer has avoided jejuneness by writing a full, careful, conscientious organ part. Some of the chord-combinations, while striking and forceful, would not recommend themselves to the common and present taste of Church-goers. The Soprano lies well within the range of ordinary voices,—a G being reached but seldom, and then in *forte* expression. The composer will, we hope, continue to write such masses. A desirable mass would be, we think, one written for four voices, to protest against that musical heresy which threatens to make Church-music a series of soloistic ejaculations quite innocent of any melody or even real 'tunefulness,' and lacking any other *raison d'être* than the fact that, every member of the choir must have one supreme moment of "single blessedness."

TIMOTHEUS. Briefe an einen jungen Theologen. Von Dr. Franz Hettinger. Freiburg: B. Herder. 1890. St. Louis, Mo.

There is a strangely pathetic beauty in these letters of an aged priest to the disciples who had gathered around his chair of theology at the University during the last years of his life. He bequeathes the book to them as his last will and testament. "Henceforth I shall probably write no longer, but I shall pray so much the more," he says as he draws to the end of these addresses to the young student of theology. He had intended to add some further words on the "Life of prayer" and the "Virginal life" of the priest and meant to conclude with the sweet theme of "Mary the Virgin Mother" model and helper of the priest, but his pen gently dropped from his pure and zealous hand before he could thus round the period of his writings. And how had he written? Those who are familiar with the English translation of his commentary on Dante's *divina commedia* and of his "Apologie" as far as published, may form some estimate of our writer's erudition, of his lofty sentiments and wide range of intellectual sympathy. But those who can read this book will see him in a different light. It is the Christian priest and teacher interpreting his divine master's longing for worthy laborers in His vineyard. He is pleading for wholehearted zeal in the sacred ministry, for high attainments of mind and heart by which the sacerdotal race of Christ is to be distinguished from the champions of partial truth as from the cloaked apostles of false science. Nor is it a

vain cry that merely touches, but he directs the young aspirant to the priesthood step by step through the different disciplines and points out the new ways of avoiding the old dangers and the old truths under changed aspects. There is a wealth of knowledge, practical and worthy of the high calling, which no theological manual or ascetical treatise can supply in just the same easy and graceful manner as do these letters.

We had read but a little while in this charming book when, knowing the author from his other noble deeds, we engaged at once to purchase the right of translation for the *American Ecclesiastical Review*. At this date the arrangements for this purpose are completed and we can promise our readers a series of delightful "Letters to a young Theologian" in our pages.

INSTRUCTIONS FOR FIRST CONFESSION. From the German of Rev. F. H. Jægers. By a Priest of the Archdiocese of Philadelphia. —St. Louis, Mo. B. Herder.

The excellence of this book will become apparent by being tested. It is not simply a catechism which children or grown persons who prepare for their first confession are to memorize, although it contains the material for such preparation in form of questions and answers. But it is a book which *teaches the art of teaching* concerning this most important sacrament, whereby the child's mind is opened to the benefits of saving grace. Catechising is not an easy task. He who attempts it without the labor of thought and careful preparation in the choice of his matter, in the use of his language and of illustration will assuredly fail. There are at present few works in the English language which help the Catechist in this sort of work by which the foundation of, so to say, the future Catholic life is to be laid. We welcome then this little book which comes originally from the pen of a priest, who sums up in it his experience as a Catechist for a period of twenty-five years. His study of the child's heart and mind and the ways it receives different impressions of truth, have taught him to use the simple language which is essential to convey clear ideas to the young mind. We need only add that the anonymous translator has done his work well, and we heartily echo his introductory prayer. May God's blessing accompany the book on its salutary mission.

BOOKS RECEIVED.

The mention of books under this head does not preclude further notice of them in subsequent numbers.

HISTORY OF THE CHURCH. From its first establishment to our own times. Designed for the use of Ecclesiastical Seminaries and Colleges. By J. A. Birkhæuser. Second Edition, Revised and Enlarged.—Fr. Pustet & Co. New York and Cincinnati. 1891.

SELECTED SERMONS. By Rev. Christopher Hughes. Introduction by Rev. Walter Elliot, C. S. P.—Fr. Pustet & Co. New York and Cincinnati. 1891.

DEVOTION OF THE SEVEN SUNDAYS IN HONOR OF ST. JOSEPH. From the Spanish. By a Religious.—New York, Cincinnati, Chicago: Benziger Brothers. 1891.

TWENTY-EIGHTH ANNUAL REPORT OF THE NEW YORK CATHOLIC PROTECTORY to the Legislature of the State and to the Common Council of the City of New York. 1891.

KALENDARIUM FACULTATIS THEOLOGICÆ Universitatis Catholicæ Americæ pro anno scholastico 1890 1891.

MATERIA EXAMINIS pro Baccalaureatu in S. Theologia apud Universitatem Catholicam Americæ. Anno 1891–1892.

COUNSELS OF ST. ANGELA to her Sisters in Religion.—New York, Cincinnati, Chicago: Benziger Bros. 1891.

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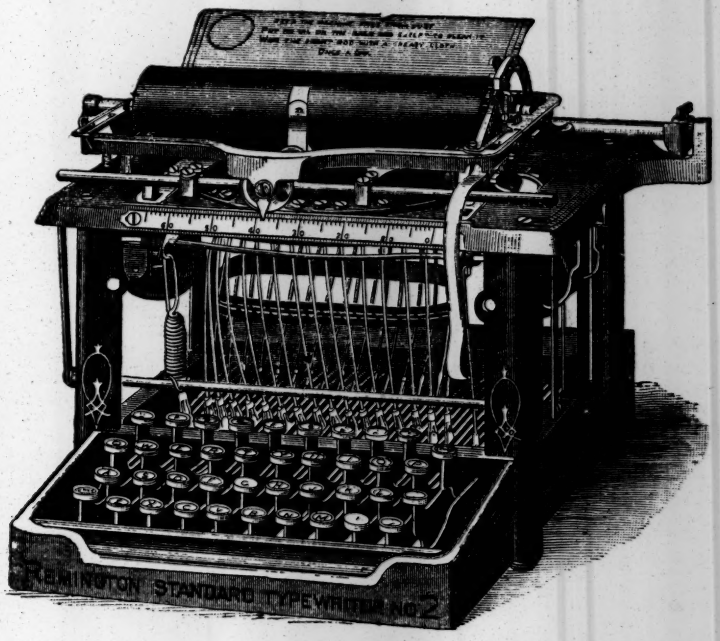

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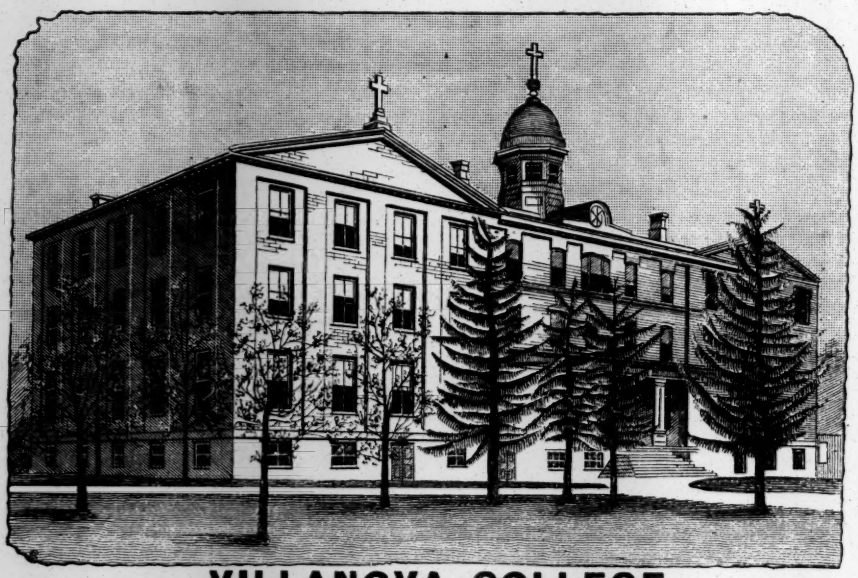

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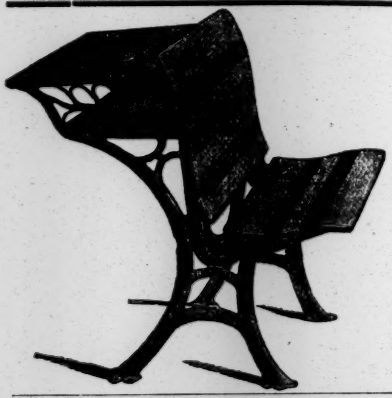

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